

A
SHORTE

and fruitefull treatise,
of the profite and necessity
of Catechising:

That is, of instructing the
youth, and ignorant persons
in the principles
and groundes of Christian
religion.

By Robert Cawdray, one of
the Ministers and Preachers
of the worde of God, in the
Countie of Rutland,

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1580.



To the right worshipfull
and godly Lady, the Lady

Golding, Iohn Stockwood schole-
maister of Tunbridge wishest the plenty-
ful increase of spirituall graces,
and a dayly profiting in all
vertuous and godly
exercises.



Mongst the
many & sun-
drye duties
of a Christi-
tian (Right
worshipfull,
and vertuous
Lady) there
is none al-
most more often commanded and
commended in the scriptures of the
olde and newe Testament, then the
diligent labour and trauell of parents
and such as haue families in trayning
Deut. 4. 9
6. 7. 11. 91.
Psal. 78. 5. 6.

The Epistle

Act. 10. 2. 16

15. & 16. 33

Ephe. 6. 4

vp their children and seruants in the
feare and seruice of the Lorde, in-
somuch that GOD himselfe high-
ly commendeth Abraham for this
duetie, and saith, that hee wolde not
keepe from him that which he ment
to doe to the Sodomites, for that he
did knowe that Abraham wolde
commaunde his sonnes, and his hou-
sholds after him, to keepe the way of
the Lorde, to doe righteousnesse and
iudgement, as we reade in the eigh-
teene Chapter of the booke of Ge-
nesis. There is none of vs but hee
giorieth to be tearmed the sonne or
daughter of faithfull Abraham, and
it is in deede the name which the
Scriptures vse to giue to the godly:
It standeth vs greatly therfore vpon,
that we labour diligently to bee an-
swerable to this glorious title that
wee so wel like to bee called by.
As many then as haue families, as
Abra-

Dedicatorie.

Abraham had, if they haue as great a desire in deede to expresse the vertues of that godly Patriarch, as they in woorde doe glory to bee reckoned his seede, must amongst other things haue an especiall and earnest care to bee like vntoo him in this one point, for the which GOD himselfe (as wee reade) doth so highly commend him, namely in the godly education and bringing vp of those of their families in the true feare of God, & in the groundes of Christian religion, which dutie GOD so often commandeth, and in performance whereof the godly whose commendations are in the Gospell, haue so painfully and faithfully trauelled.

So long as the Sunne and the Moone endureth, shall the zelous endeouour of that most Christian

Act. 10. 23

The Epistle

2. Tim. 1. 5.

Captaine Cornelius in this respect
bee remembred, who is saide to haue
feared G O D himselfe, and al his
housholde. Neither can I heere let
passe the vertuous trayning vp of
godly Timothie, whome the Scrip-
tures recorde of a childe to haue
beeene instructed and learned in the
vnderstanding and knowledge of
the woordes of the Lorde. And
wee haue not alone the examples of
godly men in this behalfe set foorth
for vs to followe, but wee reade al-
so that diuers zelous and Christian
Gentlewomen, who as they haue
beeene forward and earnest in the
loue of the truth, so there is likewise
no doubt, but that they haue dili-
gently laboured so far as vnto them
appertained, to haue vertuous and
Christian families. Lydia the
Thyatirian, a Purple seller, was a
true worshipper of the true G O D,
being

Act. 16. 14.

Dedicatorie.

being not onely faithfull herselfe, but
had also a godly & Christian family.

At Thessalonica wee reade that ma-
ny of the chiefe women feared God:

And at Berea, that many honest wo-
men beleued at the Apostle Saint

Paul his preaching; and that there
was dayly conference of the Scrip-
tures, whether the thinges were so.

Which exercise if it were vsed with
vs in our householdes after Sermons,

it were to bee hoped that our chil-
dren and seruants which nowe are

rude & ighorant, would the become
both more ductifull and also more re-

ligious; Dorcas at Ioppa, and Da-
maris at Athens, both two faithfull

women, and beleeuers, are commen-
ded for their godlinesse.

Who is
ignorant of the singular commendation
which Paul giueth to Phoebe,

to the faithfull and laborious ser-
uant of the Church of Cenchrea?

Mary

Act. 17. 4.

11. 12

Act. 9. 36.

Act. 17. 34.

Rom. 16. 1. 2.

The Epistle

Rom. 16.

Luke. 8.3

2.Tim. 1.5.

Act. 16.1

2.John.3.

Mary, Tryphena, Tryphosa, Persis, Priscilla are famous in the Scriptures for their singular faithfulness and great labour in the Lord. What shoulde I speake of the godly gentle women which followed Christ and ministred vnto his necessities, amongst which, was Ioanna the wife of Chuza Herodes steward. Lois the grandmother, and Eunice the mother of Timothie, of whom we haue spoken before, are remembred of the Apostle Saint Paule for their vnfeigned faith, and godly care for the Christian education of Timothie, albeit his father were a Grecian, and so farre as may bee gathered, an vnbeleeuer. Adde vnto all these the notable Lady vnto whom Iohn writeth, and greatly reioyceth that her children walked in the truth, whereby may appeare her carefull diligence for the nurturing and tray-

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training them vp in the instruction,
and information of the Lorde, as
the Apostle Saint Paule, the chosen
vessell of God counselleth and com-
mandeth his Ephesians. Being ther-
fore compassed (right worshipful and
vertuous Ladie) with so greate a
cloude of witnesses (as the writer to
the Hebrewes speaketh) goe on lu-
stily and courageously in the good
way which you haue begunne, and
continue forth the laudable race,
that heeretofore you haue runne, in
the prouiding for the diligent in-
struction of your house and family
in the true knowledge of God and
principles of Christian religion,
which duetie in the first & best times
of the Primitiue Church was
thought so necessary & needful, that
they had those which of purpose at-
tended on this office, yea & so streight
was the Discipline of that age,
that

Ephes. 6. 4.

The Epistle

Heb. 6. 1.

that they suffered not those that were not yet gone past the A.B.C. of Christianitie, or the doctriu of the beginning of Christ (as it is termed in the Hebrewes by the Apostle) to come once within the Church, but kept them aloofe without, in a place by themselves, as it might bee now with vs the Church Porche. And the rather to mooue you to keepe on this godly exercise, not onely in your charge, but also to stirre you forward to spurre vp others of your worships children, and godly kindred, and acquaintance, to treade the pathes, and walke the steppes which other the godly haue gone before vs, I haue bin bold to offer to the gentle acceptatio of your good ladieship, this little & fruitfull treatise, Of the necessitie and profite which commeth by Catechising, not onely of the Minister in his flocke and Pariske, but also of euery

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Dedicatio.

every householder in his charge and familie, and that in the behalfe of a godly brother and zealous pastour, as well as my selfe; whose labour in deede is chiefe, and all in this busines. Which if it may through the working of Gods spirit, take such effect in your worship, and others vnto whose hands it shall come, that it may breede a diligence to perfourme this most needeful duetie of teaching those vnder our gouernements, to feare the Lorde, and that God so often commandeth, the godly in the former ages so painfully and carefully perfourmed, and these our miserable daies and times of palpable darknesse in so cleare light of the Gospell requireth, we haue the thing which we both wish and daily pray for, and God I trust shall bee glorified by the knowledge and godly conuersation of such, as by this meanes shal receiue instructi-

The Epistle

Instruction in those things whereof
they are most ignorant.

Thus praying your worship to
accept of my ductiful good wil, & to
pardon my boldnesse, I leave further
to trouble your good Ladiship. Be-
seeching God to furnishe you abun-
dantly with al spirituall & heavenly
knowledge, to the expressing of the
same in the frutes of your most ho-
ly and blessed calling, to the glory
of our heavenly father, and re-
ioysing of his chosen Amen.

From our schoole at Tun-
bridge the 14. of No-
uember, 1580.

Your worships most humble in
Christ, Iohn Stockwood.

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Bullinger in his 5. Decade, and 4. Ser-
mon, Feb. 907.

A Suredly no profite or fruite is to be loo-
ked for in the Church of those heyers,
that are not perfectly instructed in the princi-
ples of religion by Catechising: for they know
not of what thing the Pastour in the Church
speaketh, when they heare the covenant, the
commandement, the lawe, grace, faith, praier,
and the Sacraments to bee named. Therefore
if in any thing, then in this ought greatest dili-
gence to bee vsed,

Master Beza in his Oration that hee
made the 9. day of September 1561.
before the King of France, and diuers
princes and nobles, &c. Amongest o-
ther thinges, which hee there vsured,
proving that there are but onely two
Sacraments, not allowing the other 5.
which the Papistes call Sacramentes,
both these wordes, touching Confirma-
tion.

And yet in the meane time wee thinke we
have sufficiently established the true con-
firmation.

Of the vse of

firstly, the office Whereof, is to Catechise, & to instruct such as haue bene baptized in their infancie, and generally all persons be- fore they ought to bee admitted to the holy Supper. And so much as is not before said, is to be understood in this manner. As in the words of God in the re- formed Church of Lyons, in his booke of Dialogues, called the Christi- an Instruction. Page. 373.

All those (saith hee) that can not yeeld an account of their faith, must bee shut out from the Communion of the Sacramentes, if at the least they bee not able to declare by some meanes, that they vnderstande that which behooueth them to vnderstande, to bee sounde capable of the Sacramentes. And this is the cause why that in the well-reformed Churches, there is not onely Catechismes for the instruction of young children, but also fa- miliar and priuate instructions, for such as be of age, beside the preachings, and the other publike Catechismes. There are also particu- lar examinations, whereby they can call sicke

Catechising

to yeelde reason of the faith, which haue not
as yet at al yeelded any certain reason of their
faith, to the ende that they may the better
knowe which they bee, that ought to bee ad-
mitted to the communion of the Sacraments,
and which not, to the ende that they bee not
prophaned and polluted, neither by the Mini-
sters which distribute them, nor yet by them
which receiue them at their handes, as well to
the condemnation of the one sorte, as of the
other.

A 2

Certaine



Christening

to which nation of mankind, which nation
it yet at all yielded up the nation of their
land, to the ends that they may the better
know which nation, that ought to be
invited to the communion of the sacraments,
and which not to the same that they see, not
propounded and debated, neither by the minist-
ers which distinguish them, nor yet by them
which receive them at their hands, as well to
the commendation of the one, as of the
other.

Christening



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Certaine Reasons, and
 Christian persuasions, aswel to moue
 and excite al Pastours and Ministers to be
 diligent to Catechise, and teach their Pa-
 rishioners the Catechisme, containing the
 principles, and grounds of Christ
 his religion, as also to perswade
 all Parishioners to im-
 mune, and bee willing to



Understanding the greates
 ignorance, and plendes
 of darkenes (more then
 the darkenes of Egypt)
 wherewith the people
 in most parishes, be co-
 uered, and so ouerwhel-
 med, that the light of the Gospell of the
 glory of Christ (who is the image of god),
 doeth hardly and not at all shine in their
 vnbelieuing heartes: I haue therefore
 (according to my poore abilitie, and simple
 skill) heere gathered some Reasons and
 Arguments, to proue both that all Mini-
 sters ought to catechise their parishio-
 ners: and also that all men and women,

Exo. 10. 21.
 Wis. 17. 3.

Of the vse of

all estates and degrees, (who haue
not already conceived in hearte, the
groundes of Christian religion) ought of
bounden dutie to learne the Catechisme,
and to geue a reason of their faith, vnto
their superiours, &c. Especially, wher they
(of whom I haue charge of) may both be
readyer, and the more diligent, hereafter
to performinge the same, and also that they
may be hereby (if they attentively mark
what shalbe saide hereof) be better fur-
nished and provided wth answers al such as
heretiques and humblers of the same, &c.
The first reason
son.
3 1.Pet. 3

Prosa. many Christians bee expre-
ssly warned by St. Peter 1. to be in a
readines to geue an account of their faith
boldly (and wth a cleare conscience, & full
of godly reuerence) wth a bold conscience
a reason of the same. For then it appeareth
by this, that the badge of a true Christian,
is to haue readie in hart & mind some brief
resolution, & skil of the principal points of
Christs religion, & principal truths, wher
by he may on the one part, repel & with-
stand, according to his calling, the vnities
of the truth, and be ready to communi-
cate his spiritual riches and knowledge,

Catechising.

to al men. For we say that he is not a Christian, which knoweth not, what he believeth, nor why, and wherefore he believeth it.

2 And as the Scripture b in many places chargeth the Pastors and Ministers to feede their flockes, with the word of God, the onely nourishment of their soules: So the same flockes on their parts must understande, and learne that, which they teach them, to be edified and comforted thereby. For the Kingdome of God, is not a kingdome of ignorance, but of faith, & consequently of knowledge: considering that a man cannot beleve that which he knoweth not.

3 And we doe not daily pray as we are taught. Why kingdome come? For if we speake not like to Parats and Popinays in wordes without understanding, then this is our meaning: Let the Spirit, O Lord, beare rule in our hearts, and the knowledge of thy worde, lighten the eyes of our miñdes. And what doe we els pray you, but daily with the Lord, if we pray til for knowledge, & yet sleepe & lie drowned in y deepe gulfe of ignorance.

b Iere. 23. 1. 2
Eze. 34. 2. 8 &c.
Ioh. 21. 15. 16.
Act. 20. 28.
1. Pet. 5. 2.

c Math. 6. 10.
Luke. 11. 3.

Of the vse of

d Col. 1. 10.

& 2. 7.

e 1. Tim. 3. 7.

f Psal. 95. 10.

g Eley. 59. 10.

h Ioh. 17. 3.

i Eley. 1. 3. 4.

& 5. 13.

k Psal. 33. 9

l Math. 22. 29.

m Ioh. 2. 19. &

32. 35.

Doth not the Apostle also exhort vs, that we shoulde goe still forwarde, and d increase in the knowledge of God, and to be grounded and rooted in the faith, and not to be like to truants, alwayes sticking at one lesson, as those women did, whom he reporteth to be e ever learning, and neuer able to come to the knowledge of the trueth? For such people must needs f erre in their heartes, and be clothed with darkenesse, and g grope for their way, as at midnight, which knowe nothing of the way of saluation. And yet S. John saith, That this is h life euermlasting, to knowe God, and him, whom he hath sent, Iesus Christe. And the Prophete Eley reproveth the people, who by reason of their ignorance, and lacke of i understanding, were become worse then the Dre, and the Ass: And Dauid exhorteth Christians, that they shoulde not be like k horses & mules, which haue no understanding. And our Sauour Christ plainly saith, That this l is the cause why men are deceaued, Because they knowe not the Scriptures: and for that they haue moze delight in m darkenesse, then

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Catechising.

in light : & that if the blinde, leade the n ^{n Math. 15. 14.}
blinde, they shall both fall into the ditch,
and pit of perdition.

4 And to the ende that knowledge
might abounde in all ages, the Lorde our
God hath set downe a o laue, whereby
he teacheth al fathers, that it is not suffi-
cient for them, to know how to serue and
worship him truely themselves, but also
to instruct & teache other, especially, their
chilozen & familie. Because every house-
holder is both a King and a Bishop ouer
his house and family : a King, by govern-
ment to keepe in a lve : and a Bishop, by
instruction to teache : who may so murthe
the easier, & with lesse danger, teache, and
correct his owne familie, as it is easier &
lesse dangerous to deale with a priuate
familie, then with a whole Realme, and
therfore the greater punishment shal such
a one receiue, who omitteth his duetie
herein. For what man can bring vp his
chilozen and householde in the doctrine, p p ^{p Ephe. 3. 4.}
nurture, and information of the Lorde, &
knoweth none of this himselfe : & howe
will hee haue his childe follow that, which
hee him selfe hateth : It cannot bee,

As such

Of the vse of

q Math. 7. 16,
Luke. 6. 44.

such q grapes cannot be gathered of such
thornes, nor such figs, of these thistles: but
alas, how far frō this are a great number
in these daies? yea such as will bee called
Christians, and neither can, nor wil teach
their children & seruants themselves, nor
yet procure the to be instructed by other,
nor to come thither, where by order
they are appointed to be taught the prin-
ciples of Christian faith, I meane the Ca-
techisme. Undoubtedly it must needs bee
thought, that they haue small feare of god,
little feeling of the miserie of our redemp-
tion in Christ, no regard of the good estate
of their household, or of the saluation of
their olone soules.

A very fewe in most Parishes (the
more is the pittie) haue yet tasted the be-
ginninges of the Gospel of Christ, & yet
so: Paul exhorteth al Christians, so to bee
acquainted with the worde of God, that
the same may dwell pleasantly in them,
wherby they may become wise vnto sal-
uation, that is, they must be cunning and
perfect in it, both for the knowledge of it,
to instruct themselves & others, of who they
haue charge of, and also for the framing of
their liues after it. Let al such therfore as

1 Col. 3. 16.
2. Tim. 3. 16.

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Catechising.

be obstinate, & contemners of this goodly
 exercise, hearken unto this counsel of the
 Apostle, least that they will needs beare
 about with them, the open marke of repro-
 batio. Let them assure themselves, that this
 saying appertaineth is spoken to them.
 For if they be not within the cōpas here-
 of, then are they not within the cōpasle of
 everlasting life. But I benaming of them
 whether they think y they be of the num-
 ber of those in whom the worde of God
 must dwell plentifully. If they answer,
 yea: Then againe I aske of them, how it
 shal dwell in the: or how it shal take pos-
 session of them, seeing they utterly refuse
 to learne the Catechising, containing the
 foundation & principles of Christianitie.
 For who can come to any perfection in
 any science without a beginning? What
 what a preposterous and disorderly deal-
 ing is this, for any man to goe about to
 reare by building without a foundation
 first laide. For that is (as we like to say
 in our English Proverbe) To leape o-
 uer the ribs, before we can come at it.
 We must therefore be content to be first
 b sowed with milke, and afterwarde
 with

b 1. Cor. 3. 1.
 Hebr. 5. 12.

Of the vse of

with stronger meate, &c. Poſe if any man ſhoulde demaunde the reaſon, why men in theſe daies are no better come & growne to perfection in Chriſte his religion, ſeeing that the Goſpell hath bene nowe ſo plenteouſly preached more then xxi. yeeres? It may truly be answered, that the onely cauſe thereof, is, for that me haue byn fed with ſtronger meate, thā their nature and capacitie was able to digeſt and conceaue. For example, If any man ſhould put his childe to a ſource, to bring it vp, and the ſhoulde feede it with Bacon, and ſuch ſtrong meates, ſo that it ſhoulde pine and conſume away: Where- vpon, the father thereof ſending for the ſource, and aſking her, howe it happeneth that his childe batteneth and proſpereth no better: Forſooth, ſaith ſhe, I cannot tell, I giue it nothing but good and wholeſome meate, and yet liketh not. What meate is it, ſaith hee? Beeſe, Bacon, &c. The father hearing this, ſaith, Oh, thou fooliſh ſource, it is no marvel that my childe doth no better proſper vnder thy keeping, ſeeing thou feedeſt him with ſuch kinde of meates, as are more

ſhe vnderſtandeth not the meate, but ſhe vnderſtandeth the man,

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Catechising.

fit for me of strong nature, then for young children, whose nature can best agree with milke and such liquide thinges: Euen so, although that many Parishes haue bene sowed with good and wholesome doctrine many yeres, yet because their capacitie was not able to receiue it (for want of a good foundation) both the time was vnderly spent, and the labour for the most part vtterly lost. For good medicines become vnprofitable by vnskillful handling of them, & being misused, do more harme then profit.

In Exodus it is forbidden, that any man being vncircumcised should be admitted to the communicating of the Pascheouer: or that any stranger, who by receiuing Circumcision, professed not the like religion with them, should be admitted. And in the booke of Numbers there is a notable example, concerning this matter, of certaine, who being driven from communicating the Pascheouer, because they had polluted themselves by touching a dead body, went to Moses and Aaron, and desired that their vncleanliness might be forgiven them, that so they might eat

Exo. 12. 43.

Numb. 9. 1.
2. 3. &c.

Of the vse of

the Passouer with the rest of Israel) al-
 ledging, the lacking of necessitie some must
 daily die in so great a multitude; it feared
 not that, that uncleannesse: where with
 they were polluted, by doing their necessa-
 rie duties to their friends and neighbors
 (in burying of them) should bee so great,
 that they should therefore be forbidden
 to eate of the Passouer, with y^e rest of the
 Church. But Moses asking counsell of god
 what was to be done in this case, answ^r
 was made, that they should not eate the
 Passouer with the rest of the Church, &
 a law made for eu^r after touching that
 matter: That those kind of vncleane per-
 sons should eate the Passouer with
 the rest of Israel, in the first moneth. But
 voluntary to eate in the 2^d moneth: Where
 by we may learn, y^t now no man ought to
 be admitted to the Lords table, & to the
 holy Communion, but he that is found by
 his o^pen profession to be of true religion;
 forasmuch as the body excelleth the shai-
 rowe, & the truth the figure: so much more
 carefully ought we to take heed of the
 sacraments, in which we haue the truth,
 & the body itselfe, be not communicated to
 vncircumcised & vncleane persons. So

Exo. 12.

Num. 9.

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Catechising

that diligent inquisition is to be had of e-
uery man, what faith he holdeth, & howe
he serueth god; least we communicate them
with any, that are more ignorant; & who
professe not y^e same true religion of Christ.
Which thing was practised in the primi-
tue Church; as *Eusebius* reporteth in a
booke of his Ecclesiastical Historie, & that
upon a Roman Emperour named *Phi-*
lip.

7. The Apostle (who founde great
faulfe with the people in his time, be-
cause they had yet learned no further
then these five points of doctrine, & repen-
tance from dead works, and the first in-
structions of the faith toward God) what
would he say (thinke you) if he were now
living, & saw so many thousands of peo-
ple with vs in England; that of faith and
of true repentance can say nothing: yea
many that can scarcely say the Lordes
prayer, the articles of the faith, and the
ten Commandements.

a Hebr. 6.1.

8. And that husbandman is he (thinke
you) that coulde bee content after hee had
bestowed great and painful labour in
plowing, & sowing, & harrowing, and
weeding

and

Of the vse of

warding of his lande, if hee shoulde not in
this time reape some fruite and commodi-
tie thereby? And is it not then meete that
good ministers (who haue with great la-
bour and diligence, sowed the heavenly
seede of Gods worde amongst their Pari-
shioners) shoulde by examining of them,
see, and vnderstande what profite they
haue taken thereby? yes vndoubtedly. And
what man lining is there (iudge you)
that if hee haue a thing or worke of great
value to be done, (the well ordering and
doing whereof may be much to his com-
moditie and profite, but the euill hande-
ling & marring of the same would great-
ly rebounde to his hinderance, and better
vndoing) that would suffer such a one to
take the same in hande: as had neither
knowledge, skill, nor vnderstanding to
make the same? Euen so, with what con-
science can any good Minister giue that
which is holy, to dogges: or cast Pearles
before swine, I meane to minister, and de-
liver the holy mysteries of the body and
blood of Christ, to such as be no better
(by reason of their ignorance) the turkes,
infidels, and miscreantes, who neither
knowe

b Mat. 7. 6.

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Catechising.

knowe what they receiue, to what ende
they receiue these holy mysteries, nor yet
what profite they haue by woorthely recei-
uing of them? But, alas, and with
griefe of hearte I speak it, & these misera-
ble dayes, in the which wee do nowe liue
may in some respect fitly bee compared to
those dayes and times, in the which the
Prophet liued, who complained of the
great wickednesse, and dissolute life that
abounded in the people at that time, whe-
he said, c If I were a fleshly fellow, and
a preacher of lies, and told them that they
might sit bibbing, and bolling, & be drun-
ken, Oh, that, saith hee, were a Prophete
for this people. And doe wee not plainly
see, yea dayly experience proueth the same
to bee true in many places, that such Spi-
rituals, as bee pot companions, and doe
either looke on, or els be partakers w their
Parishioners, in prophaning wickedly
abusing the Sabbath day, in dicing, danc-
ing, carde playing, tabling, & aleba-
l playing, and such like vaine and vnprofitable
exercises. although in so doing they swere
and blaspheme God neuer so muche, yet
these Spirituals (I say) are of the most part
better

c Mich. 2. 15.

Of the vse of

better lihte of a great deale, then those that earnestly; and in the feare of God, doe exhort their Parishioners to forsake such vanities, and to repaire to y^e Church on the Sabbath day, & other holidaies to be Catechised, & examined in the principles of Christian religion: What may wee thinke of those carelesse ministers, who make shipwreck of their saluation, and doe by these meanes a slow pillowes vnder y^e elbowes of their people, making them beleue that they be in a good state, when it is altogether othervise, and so by consenting & winking at their wickednes, are made b partakers with them of their sinnes, whose c blood wil bee required at their handes. *For, Consentes, & agentes pariposnaplectuntur.*

a Ezek. 13. 10.

11. &c.

Iere. 6. 14.

b 1. Tim. 5. 22.

c Ezeki. 3. 18.

&c. 33. 8.

d 1. Cor. 11. 28

And doth not the Apostle exhort every Christiā, that wil be a worthy partaker of the Lords table, before he come to the same, to examine himselfe, that is to wit, to descend into his own conscience, and try his owne heart, whether he have an assured faith, & stedfast beleefe in the merites of the death, passion, & blood shedding of our Saviour Iesus Christ, to be touched with true & unfeigned repen-

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Catechising, 10

tance for his finnes past, with full purpose
of amendment of the same, & be in loue &
charitie? And in the next verse following
he setteth down a reason why the exami-
nation of a mans selfe, is of necessitie re-
quired before the receiuing of the Lordes
Supper: 1 Jo: 1, saith hee, Hee that eateth
and drinketh vnworthily, eateth and Ver. 29.
drinketh his owne damnation, because he
discerneth not the Lordes body, that is,
doth not consider the worthinesse of it,
and therfore cometh to eate of this meate
without reuerence, not esteeming y^e wor-
thinnesse, price, and vertue of it, which in
the holy mysteries is so freely, and so liber-
ally offered vnto him. And so the Apostle
blaming the Corinthians for the prophane-
ning of the body and blood of the Lorde in
his mysteries, concludeth that ignorance
both of y^e thing it selfe, & the signification
thereof, was the cause of their abuse, for
that they came vnreuerently to be parta-
kers therof, not discerning y^e Lords body.
Wherefore wee are admonished by the
feareful example of the Corinthians, ad-
visedly to take heed, that wee thrust
not our selues to this table, with rude

Of the vse of

and vnreuerent ignozance, which onely heretofore hath been the cause of the decay of God his religion, and the committing of most grosse Idolatrie. For most certaine it is, that hee that is ignozant, can neither worthily esteeme, nor effectually vse those maruellous graces and benefits. exhibited and offered in the Lordes Supper: but either will lightly regarde them to no smal offence, or vtterly despise them to his vtter destruction: so that by his negligence, hee deserueth the plagues of God to fall vpon him, and by his contempt, hee deserueth euerlasting tormentes, both of body and soule. And therefore such as by reason of ignozance, and want of knowledge, doe not rightly vnderstand why the Sacrament of the body & blood of our Saviour Christ, was instituted & ordeined, hee and stande in a most wofull and miserable state.

IO Such people as are diligently called vpon by their minister, to learne the Catechisme & other principles of Christian religion, whereby they may know how to do their duetie both towards God, and their neighbor,

Catechising.

neighbour, and doe obstinately and wilfully refuse their good counsel, may very wel bee likened to certaine prisoners, to whom the prison doore was set open, and in steede to goe out, woulde willingly lock themselves in further and further, turning their liberty, which they forsake, into a straighter prison: And as those people wil neuer come to the Physician to bee healed, which thinke not themselves to be sicke: So there are no people more vnapt to bee taught and lightened of God vnto saluation, then those, which thinke they vnderstande, and see of themselves, when in very deede they are altogether blinde, and for lacke of vnderstanding, bee ouerwhelmed and doubled in the darkenesse wherein they were borne, and so swallow themselves therein continually to their vtter destruction.

II Those folke are greatly to bee blamed, which either refuse, or bee ashamed to say the Catechisme, and render an account of their faith vnto their Minister, seeing that in time of Poperie and ignorance, they were both willing enough,

Of the vse of

and also nothing ashamed at al to goe to
Christe, & to confesse their sinnes, to their
ghostly father, which if they shoulde not
haue done) they the were perswaded that
neither their sinnes shoulde be forgiuen
them of God, neither yet that they might
(without daunger of their soules health)
receiue their Maker at Easter (as they
fearmed it) vnlesse they had bene befoze
Christ: which thing to do, was both with-
out the warrant of Gods worde, and also
was much more lothsome and ykelome
for any to vtter, and number his notori-
ous sinnes in the Priests eares, the nolge
to recite the Catechisme, or yelde a reason
of his beliefe openly to the Minister of
their Church, although thus to doe, bee
both agreable to the sacred Scriptures,
and also a thing bled and practised, many
yeeres befoze auricular confession was ei-
ther knowne or inuented.

12 It belongeth to euery Christian
to haue knowledge holwe, and after what
maner he shalbe saued. For example, who
soeuer he be that is ignorant of the prin-
ciples and rules that appertcine vnto the
science

Catechising.

science or arte, that hee professeth, can neuer come to the end. skil, or perfectiō that his profession requireth: So the ende of a Christian man, is eternal life, and his profession is to know & learne the principles and rules that most plainly & sincerely, leadeth him vnto this end of everlasting felicitie: For he y is ignorant of y means, is ignorant of the end, and being ignorant of the causes, must needs be ignorant of the effect. Wherefore the Catechisme is a thing most necessary for all people to learne & vnderstand: For as the Physicion cannot communicate his health to the sicke patient: or the liuing man, his life, with y dead body of another mā: but euery man enioyeth his owne health, & liueth to his own life: so the knowledge y another mā hath, profiteth not him y is vnlearned, but euery man must know & learne himselfe the principles of Christianitie, if he wil be saued. For as hee that wil bee a Physicion, must learne the precepts y teacheth Physicke: & he that wil be a Musitiō must learne the rules of Musick: the Orator, y rules of Rhetorike: the ploughmā, the rules of husbandry: & so euery man the

Of the vse of

rules that belong to his profession, or els hee shall neuer profite in his science or art, nor bee accounted a craftes man, that knoweth not the principles of his craft.

No more (before the Paestrie of God, is hee to bee accounted a Christian, although he bee baptised, and braggeth neuer so much of the name of a Christian, that perfectly knoweth not the duties belonging to a Christian man. &c.

13 In my iudgement, if there were no other reasons in the Scripture to perswade Christians to bee diligent to learne the Catechisme, & such duties as apperteine to every good Christian to knowe, this onely were sufficient: Whereas our Saviour Christe so bountifullly promisetht to al those, That a first seeke his fathers kingdome, and the righteousnesse thereof, that is, to serue God sincerely every man in his vocation, wth true dealing towardes al men (which cannot bee done without some orderly beginning and proceeding in learning, howe, and after what maner he will bee serued and worshipped, and what dutie we owe to him, and our neighbor: thus

Catechising.

thus doing, I say, hee promiseth, that wee shall lacke nothing, that is needful for the maintenance and preservation of our bodies in this life, & afterwarde hee a partakers with him of suche ioyes as are unspeakeable. a 1. Cor. 3. 9. Mat. 25. 34.

But hereupon, some, sozmoth, there are, that because they are not willing to learne any part of such dueties as belongeth to good Christians, goe about to excuse themselves, saying, It is too much & too harbe that you require of vs, and wee are old and cannot learne. I answer, that the harder it is, the more paines and diligence you ought to bestowe in it. For if you bee perswaded, as you ought to bee, that you are bounde to knowe your fathers will: the hardnesse of it may not cause you to forsake your duetie. I referre you, but to your owne iudgement. What is hee amongst you, that if in his fathers last wil and testament, by the benefite whereof, hee looketh to enioy his fathers landes and possessions, there were some clause harbe, woulde not you bee diligent in searching it out, by reading, or getting it read againe and againe, by conferring

Obiection.

Of the vse of

with other more learned then your selfe, and by hauing the iudgement of the best lawiers: So then if in our causes & earthly matters, (whether we be olde or young) no hardnesse can let & hinder vs, to slacke our dueties, but rather cause vs to vse more diligence: Euen so should it be, yea so woulde it bee in learning and searching out this wil & testament of our heavenly father, wherby our hope is to come to the inheritance of euerlasting life. If any part of it shoulde be hard, yet that shoulde not cause an hardnesse of heart in vs, to cast off the care of the whole, and utterly to refuse to learne any part of it. And yet it is not so harde, as some make shew of, seeing a childe of v. or vi. yeeres olde is able to learne it by heart, in lesse then halfe a yere. For diligence, and a willing minde wil make that easie, which at the first seemeth most hard.

Another Ob-
jection,

b Iam. 2. 17. 18

19.

Againe, another sort say (to the ende to excuse their ignorance) we hope & beleue well: Whereunto I answere, that bare hope, & bare b beleue is not sufficient for a Christiā: For where true faith is, there is also confession ioyned with it, as the A-
pple

Catechising.

possible witnesseth, where he saith, **e** The **c** Rom. 10. 10.
 beliefe of the heart iustificieth, and to ac-
 knowledge with the mouth, maketh a
 man safe. **Yea** and **Chyriste** our redæmer
 saith, **That** d whosoever shall be ashamed d Luke. 9. 26.
 of him, and of his worde, hee wil bee asha- & 12. 8.
 med of them, when he shall come in his Mat. 10. 33.
 glory, and in the glory of his father. And Mar. 8. 38.
 in another place hee saith, **That** c **Dot** 2. 2. Tim. 2. 12
 uery one that saith vnto mee, **Lord, Lord,** c Mat. 7. 21.
 shall not enter into the kingdome of hea-
 uen, but hee that doth his fathers will
 which is in heauen. And none can doe his
 wil, that knoweth it not. **Who** could bee
 content to giue wages to a seruant that
 professeth him selfe in wordes to bee an
 husbandman, & yet neither knoweth nor
 can doe any part y^e belongeth to good hus-
 bandry? And do you think that **God** will
 allowe or like of him that outwardly in
 wordes professeth himselfe to bee a **Chri-**
stian, saying, he hopeth & beleueth wel, and
 yet is not able to render a reason of any
 point of **Christianitie**? **For** the **Lord** pro-
 miseth that those that f seeke, shall finde f Mat. 7. 7.
 and such as bestow labour and diligence
 hee wil further it, and not the contrarie.

There

Of the vse of

A third Ob-
jection.

• Eusebius Lib.
8. Cap. 1. Ecclesi-
asti. hist. & codē.
libro. Cap. 20. 21.

g Heb. 6. 1. 2.

There bee a thirde sort of people, who partly of ignorance, and partly of malice doe say, that this Catechising, and examining of Parishioners is but a new deuise lately inuented, and begunne by a few curious heades, which (say they) was neuer bled, or practised heretofore. Wherevnto I answer, That they are greatly deceiued, that either thus say or thinke. For the contrary may plainely appeare, both by the testimonie, and true report of sundrie * ancient writers, who manifestly affirme that there was euermore in the Church of Christe (so long as it was wel gouerned) an instructiō called a Catechisme for those to learne, that were lately come to the knowledge of the eternall God, and had made an entrance into the profession of Christe his religion. And also the same may plainely bee proued out of diuers places of the Scripture, especially in the Epistle to y^e Hebrewes, where the Apostle in expresse wordes saith: g Therefore leauing the doctrine of the beginning of Christe (that is to say) the first principles of Christian religion, which wee call the Catechisme) let vs bee led for-
warde

Catechising.

warde vnto perfection, not laying againe
the foundation of repentance, from dead
wozkes, and of faith towarde God, of
the doctrine of Baptisme, laying on of
handes, and of the resurrection from the
dead, and of eternal iudgement. Likewise
in the Chapter h next before going, and
also in the i Actes of the Apostles, y same
thing is there easie to be gathered. Pea, e
that Ministers ought to examine their pa-
rishioners (after they haue bene taught)
howe they haue profited therein, and so
further to instruct them, may appeare by
the example of our k Saviour Chyrise. k Math. 13, 51.
For if the Minister doe not particularly 52. & 16. 13.
examine his Parishioners, although o 14. 15. 17. &
therwise hee bee diligent in preaching and 17. 25.
exhorting them, to learne the principles Iohn. 6. 5.
and groundes of Chyrillian religion, there
will come and appeare little profite o
none at al by his labour. For as that
scholemaister which still comandeth his
schollers, saying, Learne this, learne this,
and yet neuer calleth them to an account,
how the same is learned: may wel assure
himself, that his schollers wil haue a slender
regard to be perfect in y which he com-
mandeth

h He. 5. 12, 13.
i Act. 28, 25.
& 19. 3.

k Math. 13, 51.
52. & 16. 13.
14. 15. 17. &
17. 25.
Iohn. 6. 5.

Of the vse of

mandeth, because they thinke, they shall neuer bee examined how they haue profited: euen so falleth it out with the Minister towarde his parishioners, as experience proueth the same.

A fourth Objection.

There are also a fourth sort of people, who to excuse their wilful blindnesse, and intollerable ignorance, do say, y although they cannot yelde any account of their faith in fourme of words, yet (say they) we hope that God wil accept our well meaning and good intent, &c. To these I answer, that if wel meaning and good intent would haue pleased God, what shold haue letted 1 S. Paul to haue bene saued in his Pharisaical liuing, seeing that he was an earnest follower of the lawe of God: yet this notwithstanding, hee saith, he was for al his good meaning m a persecutour and a blasphemers. The like case was of many of those, who crucified Christ, & stoned S. Stephen, n thinking that they had done God good service, because they accounted the, to be false Prophetes and enemies to God. Likewise king Saul o thought that hee had done great worship vnto God, when in the absence

1 Act. 23. 3. &c.

m 1. Tim. 1. 13

n Iohn. 16. 2
Act. 6. 12.

o 1. Sam. 13. 9.
&c. & 15. 8.
&c.

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Catechising.

sence of the Prophet, he offered burnt of-
 ferings. And againe, when as of a good in-
 tent (as he supposed) hee spared Agag the
 king of the Amalekites alive, with the
 best and fattest flocke, of sheepe and oren,
 &c. pretending that he reserued them to
 offer vnto the Lorde. But for al his well
 meaning, he was sharply reprimanded by
 Samuel the Prophete, & also afterwards
 deposed from his kingdome, &c. Uzzah p 2. Sam. 6. 6
 thought that he had done God high ser- & 1. Chro. 13
 uice, when of a good intent he stayed the 9. 10. 2. King.
 Ark of god in þ waine, being in teperdie 21. 6.
 of falling, but yet for his so doing, þ Lord
 was graciously displeased with him, inso-
 much that he was stricken, and sodenly
 dyed. So also Uzzah q for taking hypon q 2. Chro. 26.
 him to burne incense vnto the Lorde, thin- 16. 17. &c.
 king that by this meanes he should high- Mar. 16. 21.
 ly please God, was (for all his pretended 22. 23.
 holynesse) stricken with Leprosie, and so Luke. 9. 52. 53.
 being cast out of the house of the Lorde, 54. 55.
 he continued a Leper euē vnto his death. Rom. 10. 2.
 So that al wel meaninges and good in-
 tentes whatsoeuer, without the warrant
 of the worde of **G D D** be accursed,
 denounce that, and all that is in it, confounde
 it.

Of the vse of

considering that where no faith is, there
is naught but sinne and a lying and decei-
vable opinion. But I would faine know
of these folks, that vnder the titles of wel
meaning, and good intent, goe about to
excuse their vnwillingnes to such things
as are most necessary for al Christians to
learne, whether they woulde think them
selues fully satisfied, contented and paide,
if their Creditour to whome they had lent
a peece of money, should alledge, and say
vnto them, that hee had dreamed, that hee
paide them? Or if any of them being a
maister, had giuen sworthe in writing their
whole minde and will, to one of their ser-
uantes, and had giuen him in charge and
commandement, neither to adde to it, nor
to diminishe it: whether they woulde bee
content with their seruant that woulde
not vouchsafe either to reade, or learne
their remembrance, but trusting in his
owne wit, woulde doe al things after his
owne will and minde? And shall wee
thinke that our Maister and heavenly fa-
ther, who hath left vs in writing his will
and minde, to the ende, that wee shoulde
keepe and fulfil the same, will allowe and
take

Catechising.

take for payment our well meaninges
and good intentions, without either know-
ing or learning the same his will and
minde: so verily.

3. There are yet another sort, who mis-
like of the learning of the Catechisme,
because that some have learned it (say
they) doe this as dissolutely, lewdly, and
disorderly, as they that never knewe it.
Wherunto I answer, that although some
few of a great number, who have learn-
ed by hearte the principles and grounds
of Christian religion, doe not live accord-
ingly, yet that is not a sufficient cause,
why all men should be forbidden to
learn the same, no more then all men
ought to be restrained & kept from meate
and drinke, because some by taking too
much meate, do gluttonously surfeit ther-
by, and othersome by drinking too much,
become drunken therewith. For who
is so viciouly and senselesse, that wil not
by reason thinke that hee that hath his
eyes and sight, should walke more safe
without damage or falling, then hee that
lacketh his sight and is altogether blinde?

A fifth Objec-
tion.

C

Even

Of the vse of

Even so there is no man that hath learned and knoweth by hearte out of the worde of God, both holwe God wil bee worshipped and serued, and also holwe to order himselfe towarde al men. but that hee shoulde walke more directly & Christianly in his vocation, than hee that neither knoweth, nor hath learned any part of the same. For ignorance is the mother of all error, and the blinde (as we ble to say) eateth many a ste. But if these people woulde (setting affection aside) not only diligently mark with aduised iudgement the state of the worlde, they shall finde that drunkennes, whozedom, swearing, filthy communication, &c. and all other wickednesse, do reigne no where so much as amongst them, that either refuse to learne the Catechisme, or els amongst them, where the same is not taught and vled, &c.

Nowe to conclude, I say, that al such as be drowned and plunged in the miserable gulf of ignorance, & haue no care to learne and know those things that apper-

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Catechising

come to their saluatiō, seeing themselves,
 in their owne foolish affections, in fleshly
 lustes, and in woꝛldly vanities, shalbe ta-
 ken as beastes from the pasture vnto the
 slaughter, fro pleasures & woꝛldly pastime,
 vnto paine and perdition eternally, and
 to be partakers of that most horrible and
 woful sentence, which shall be pronoun-
 ced by Chꝛiste vpon al stubborne and re-
 bellious; to whome shalbe saide, a Mat. 25. 41.
 part from mee ye cursed, into the euerla- & 7. 23.
 sting fire, which is prepared foꝛ the Deuil Luke. 13. a
 and his angels. But contrariwise, al such
 as be desirous, and willing to learne and
 vnderstand the necessary dueties & points
 of Chꝛistianitie, and to practise the same
 in their liues and conuersation, shall bee
 sure, as gods childꝛ, to haue al things ne-
 cessary and comfortable, by Gods prou-
 idence in this life to their contentation, &
 after to enioy, & foꝛ euer to possesse God
 his kingdome, and to be placed amongest
 the shepe on his right hand, to whom our
 Sauiour Chꝛiste shall most comfortably
 say, b Mat. 25. 34
 Come ye blessed of my father, take
 the inheritance of the kingdome which is

Of the vse of

prepared for you from the foundation of
the worlde. The which kingdomes God
our most mercifull father, vouchsafe to
graunt vs, not for any merites of wor-
thinesse of woorken that are in vs, but for
his mercies sake, and for the merites of
his deare sonne Iesus Christ: To whom
with the Father & the holy Ghoste, one
immortall maiestie of God, be all
honor, glory, prayse & thanks
giving, worlde without
ende, so be it.

FINIS



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Ni
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Catechising.

Isidorus.

Multum proficis cum legis, si tamen facias quod legis.

Bernardus.

Quid tibi prodest pium, Saluatoris nomen lætare in libris, nisi habere studeas pietatem in moribus?

Chrysostom.

Qui legens de Deo, vult inuenire Deum, festinet viuere dignè Deo, & ipsa conuersatio bona sit, quasi lampas luminis, ante oculos cordis eius viam veritatis appericens.

Cyprianus.

Nihil prodest verbis proferre virtutem, & factis destruere veritatem.

C3

To

Of the vse of

To the end it may manifestly appeare vnto al men, that we doe not vrge the youth & elder sort to come to be Catechised, without warrant from publike authoritie (as some slaunderously do say) I haue therfore here set down such orders & articles, as haue by the higher powers byn set foorth for the better executing and practising of the same: And first out of the booke of Common prayer, as followeth.

THE Curate of euery Parithe, or some other at his appointment, shall diligently, vpon Sundales and holydayes halfe an houre before euening prayer openly in the Church, instruct and examine so many childezen of his Parithe sent vnto him, as the time wil serue, and as he shal thinke conuenient, in some parte of the Catechisme.

And al fathers and mothers, Maisters and dames, shal cause their childezen, seruants,

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uants, and appzentises (which haue not learned their Catechisme) to come to the Church at the time appointed, and obediently to heare and bee ordered by the Curate, vntil such time as they haue learned al that is appointed for them to learne,

And there shall none bee admitted to the holy Communion, vntill such time as hee can say the Catechisme.

Secondly , out of the booke of Canons, conteining certaine Articles of the holy ministeries, & of the offices of the Church, fully agreed vpon by Matthew Archbishop of Canterbury, Primate of all England, and Metropolitane, and all other Bishops of the same Prouince, which were partly present in person, and partly subscribed by the handes of their Proctours in a Synode begunne at

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London in the Church of S. Paule,
the thirde day of Aprill, 1571.
and authorised to be printed vnder
the grace, fauour, and priuiledge of
the Queenes Maiestie, wherein a-
mongst other things it is thus agreed,
namely, that

Every Parson, Vicar, or Curate shall
exactly before 20. daies after Easter,
exhibite to the Bishop or to his Chancel-
lour, or Commillary, the names and sur-
names of his parishioners, aswell men as
women (of those I say) which being four-
tene yeres of age, come not to the holy
Communion (as by the statutes and Ec-
clesiasticall lawes of this Realme they
are bound;) and such as refuse to be exa-
mined by the Minister of the Church in
learning the Catechisme, and Articles of
Christian religion, and what parents or
masters thinke scowle to sende their chil-
dren or seruantes to the Church at the
times appointed, to heare and learne the
same Catechisme, They shal suffer none
to undertake for an infant at Baptisme,
except

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except he haue receiued the Communion,
and haue bene partaker of the holy My-
steries, and hee shall aduise none to the
partaking of y^e Sacraments, which hath
not learned the Catechisme, and articles
of the Faith.

They shall admonish the people to
come oftner to the holy Communion, & that
before they prepare themselves with a per-
fect minde, as it is fit. And that all may
vnderstande what duet is they owe vnto
God, what duetie to their Prince, whom
they ought to loue and reuerence as the
vicar of God: what they owe to the lawes
what to the Magistrates, what to their
brethren, what to the people of God: they
shalbe ready in the Church straight after
noone euery Sunday and Holy day, and
there at the least, they shall reade two
houres, and teache the Catechisme, and
therein shall instruct all their flocke of
what age, or degree soeuer, not onely ma-
dens and children, but also the elder, if
need bee: But especially they shall warne
young folkes, not onely men, but also wo-
men, that it is prouided by y^e lawes, that

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none of them may either receiue the holy Communion, or bee married, or undertake for a childe in Baptisme, except before, they haue learned the principles of Christian religion, and can fitly, and aptly answer vnto all the partes of the Catechisme.

Thirdly and lastly it was ordered and agreed by the high Commissioners, (whose names are heere set downe) amongst other things: that is to say:

That euery Archdeacon, Commissarie and Officiall, shal giue in charge in their seuerall visitations, that al fathers and mothers, maisters and dames, shall sende their childe:en and seruants to the Church euey Sunday and holyday, with their Catechismes to bee instructed in the same. And that euery Parson, Vicar, and Curate, do his diligence to instruct them halfe an houre or more before euening prayer in the same: not admitting

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ting any youth to the Lodes Table, or to be married, or to be Godfather, or Godmother for any childe, except they can answer to the little Catechisme with additions.

Geuen at Lambeth, the 15. day of May, according to the computation of the Church of Englande, 1576.

*By your louing freendes the Queenes
Maesties high commissioners.*

Edmond Cantuar.

Thomas Wilson
Gabr. Goodman
John Mullyns
Tho. Wattes
Io. Elmer
Da. Lewes
Tho. Yale

Io. Hamonds
W. Lewen
Row. Haywards
Pet. Osborne
W. Fleetewood, Recorder
Bartho. Clarke
Io. Yonge.

John

**Iohn Stockwood to the god-
ly and gentle Christian Reader.**



Being certainly informed
by the Printer a god-
ly man, & my very friend,
that this treatise of the
necessitie and profite of
Catechising, being almost
finished, was readie to
come abroad: and at the very same time also
comming happily to my hande, a Catechisme
for the French Church, translated excellently
into the Latin, by our godly & lerned brother
M. Charcke, for the further benefite of the
Church, with a Preface of his set before it,
cöcerning the vse of Catechising, the matter
being so godly & learnedly handled by him,
& agreeing: most fity with the Argument
of this treatise, I thought with my selfe, that
I should doe the Christian congregation great
wrong, if I should suffer them long to want
so profitable a peece of worke, whereby they
might be spurred up to the diligent persour-
ning of this most necessary duetie, which is
so fowly euery where almost omitted. Which
benefite

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Benefit that it might the more speedily be imparted with thee; I have used in the doing of it all the hast I might, making it, notwithstanding my other lets about my charge in teaching, little more then an afternoones work, in which respect I am humbly to crane of thee, that if anything bee founde to have escaped me in the translation, not so exquisitely done as with more time it might have been, that thou favourably construe it, albeit I perswade my selfe that I have faithfully delivered the meaning of the Author, who I doubt not, wil nothing mislike, that the trauel which he hath taken for those that are Examiners should by this meanes be made common to a more large and plentiful furtherance of all our English nation. Farewell, and knowe this, that if his trauell cannot stir those into whose hands it shal come, to be painful in Catechising of others of their charge, they haue one excuse the lesse for their ignorance, and one witness the more to condemn them of the shamefull neglecting of their duties at the terrible and fearefull day of reconding.

Thy poore louing brother, most
carefull to his power to seeke
thy profite in Christ, T. St.

Vnto M. Robert Mas-
son Fontaine, a man of singular god-
lineffe, and learning, his most reuerend
brother, grace, and
peace in the Lorde.



He thing which in al mat-
ters for the most part wee
are wont with al diligēce
and care to performe, most
deare freend Fontaine, the
same in a matter of gretest
weight wee doe either
through ignorance leaue vndoone, or if wee
know it in some sort, yet deale we in it coldly,
and as they say with a slight arme. For both he
which intendeth to builde a house, is wont
first to lay the foundation of the same; and hee
that desireth to trade, weth to learn the know-
ledge of his letters; and that I speake not of all
(for examples in this case are infinite) hee that
will fight hand to hand with his enemy, goeth
armed to the filds, and cometh prepared to
the battel: But in the case of religion, which
is of all others most weightie, howe loosely (I
pray you) how coldely, how slenderly, doe we
deale with all things? how nakedly doe we run
into the midst of our enemies, which priuily

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which by force, which by intreatie doe either
make assault vpon vs, or vndermine vs, & skir-
mish with vs most sharpely, not about goodes
or libertie, not about life or victorie, but about
our dutie, about saluation, about euermlasting
glorie? For whē as our religion is the perpetu-
all building of the house of God, & whē as we
haue also an hard and continual battel against
the violence & sleights of Satan: yet who is he,
that either layeth the foundation of that buil-
ding, or putteth on that whole armour of God
against our deadly and spirituall enemies?

I Wherefore to speake some thing of the foun-
dations (for this agreeth most sdy with my
purpose) I cannot inough manuell that a man
may see so many, who not caring for the same,
yet think vpon the building, say they wel seeme
to haue made some good building, to haue
framed together some thing to last not for a
time, but for ever. Of our religion and of this
house of God in this worlde, there is indeed
but one foundation, I confesse, Iesus Christ, any
other foundation can no man lay. But yet that
knowledge whereby we take holde on Christ;
wherby we embrace that stone the head of the
Corner, if it take roote, & bring forth fruit,
is called religio & faith, & hath his fundatiōs. *1. Cor. 3. 11.*

For

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For we say faith on Christ by faith; and receive faith by hearing of the word. And this hearing of the word, if it goe from the eares to the mind, bringeth knowledge, which ought to be the same in all, yet is not so by the use of it to all after one manner. For the Apostle once or twice maketh mention of milke and strong meate, and moreouer speaketh vnto the Corinthians, not as he would speake vnto spiritual persons, but as vnto carnall, vnto babes in Christ: and not vnto the Corinthians alone, but vnto all men after a sort. Was made al, that he might profite also. Those things I speake not in any such respect, as if I feared by any means to allowe the vncertainty of any thing of some Academikes; the which we make the very chiefe motive to faith against the doubting of the Papistes: but to shewe howe we mighte answere to the teaching of the knowledge of God. If a man would decide his worde aright, and speake freely and agreeably to his capacite, and as it were the age of every person, on which thing hee that wyl performe (as all they which teach) ought to be willing for to doe) hee must bestowe greatest care herein, that hee make not the walles, or set vp the house, before he haue well laide

Iam. 1. 27

1. Tim. 1. 19.

Act. 6. 7.

Rom. 3. 5.

Rom. 10. 17.

1. Cor. 3. 2.

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saide the foundations, or without the which to
hasten to the other worke, is altogether in
vaine. *noy vanq I gind si hwe nigqon dsum*

In teaching of the doctrine, concerning god,
the Catechisme, as it is called, doth briefly con-
cise the chiefe foundations. And like as the
fashion, and as it were the face of the letters
must before all things bee perfectly learned of
children, if they wil attaine to reading: even so
must our children knowe the first groundes of
our religion concerning faith, & the fruites of
faith, concerning the lawe, concerning inuoca-
tion, concerning the worde and sacraments (all
which things are very briefly comprehended
in the Catechisme) if they be desirous to come
to the knowledge of God. They indeed are the
first principles of faith, but yet not smal, nor
lightly to be tasted, the which many beeing
greatly deccined in opinion doe wrongfully
thinke, for many with great boast doe professe
the highest and chiefeest pointes in artes: but
with how ill successe they doe it, because they
knowe not these childish principles, as they are
thought, of the said artes, many times with the
most shameful example of their ignorance they
bewray, for it may seeme a smal thing to know
this letter F, by his fashion, but to bee vterly

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Of the use of

ignorant of it, or how to be able at all to knowe
it from E, in the very least difference, howe
much stopping wil it bring, I pray you in re-
ading? How greatly wil it make the Reader to
be langhed at? These things I confesse are set
forth vnder a barren similitude; but nothing
is so foolish, which (that I speake no worse) by
way of comparisou may sufficiently shew forth
their follies, who seeme to themselves to haue
banded very wel, when as they seeme in deede
neither to haue gotte sound stuffe, nor to haue
seene the order of the frame. For truly there
are many found in these our times, which fault
in this behalfe. For some hauing now a litle
run out their full race, become old men before
they can learn this instruction for tender yeres,
neither wil they suffer themselves to be brought
backwarde, as it were from the ende to the be-
ginning: an other sort, whereas in respect of
their age, they may learne very wel, yet either
through their owne fault, or the fault of their
patents, they are called away with other stu-
dies: and when as they doe nothing wel, in
religion they doe for themselves worst of all.
For they thinke to comept and satisfie them-
selves either with none at all, or els with very
little: and so in this manner they are brought to the end of
their way.

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small reading and hearing of the word of God: but concerning the precepts and order of Art (as I may so rearme it) and, that which in this matter is the chiefe, concerning those fundati- ons, wherevpon the strength and defence of our religion and faith doeth stay, they haue hardly, or rather not at al any regard heerevnto. These vndoubtedly, because they know not the trueth, neither vnderstand by what meanes and bulwarke they may defend the same, if the enemies make an assault, they cast their target by and by behinde their backe: they suffer the truth to be forsaken, which they ought to defende: nay oftentimes of their owne accorde they flie to the rentes of their enemies, seeke for safetie at their handes, and fight on their side against the plaine trueth. And verily no marvel is it, if so sodely they imbrace so grosse ignorance, who before professed the trueth with so great ignorance of the trueth. For many with full mouth are wont to rehearse easily and by hearte, a certaine confession of faith and other suche like thinges, as it were Latines giuen by a Schoolemaister to learne without booke, when as notwithstanding they vnderstande not all what is said. D. 2. concei-

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contained in signification of the words. They professe themselves to beleue the thing they doe not perceiue: in wordes they boldly say, they hope for the thing, which by no sharpnes of wit, they doe conceaue.

*There be abroad
Catechismes of
Cyrillus, but, as I
thinke, counter-
feytes.*

*Aug. of Catechi-
zing the ignorant.
C⁶.*

But to stay this disease from creeping too far, it is euident that the primitive Church vfed very great, both labour and constantnes in teaching the Catechisme, & instructing suche as were to be catechised. Yet notwithstanding the same boldnesse of the Papists hath taken away the vse of the Catechisme, which in the Church hath taken away al things either with vnspokeable sacriledge, or defiled them with greatest wickednesse. But through the great mercy of God, amongst other helpes and ornaments of the gospel, the Catechisme is in these last times come againe, as it were by right of recovery, albeit in many places there is a doe rather for the vse and profite of it, then for the possession. For although the publike vse of them in the Churches be most shamefully neglected and foreflowed, yet al for the most part, haue Catechismes at home in quires of paper.

And not we alone which professe the Gospel, but those also which haue sworn vnto Papistry, and counterfeite the name of Christ, haue

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haue now likewise their Catechismes: so need-
ful a thing it is in al religions, as in other artes
in the beginning, often to beate in the first
groundes, and afterwards in method, & order
to open other things. But truly, sith it is a new
thing, and vnheard off, I doe not yet very well
vnderstande what is the drift of the Papists in
the setting out of Catechismes: vnlesse vpon
an euil imitation of vs they would seeme to
make a requital: or would now at last, by pri-
uie voices, condemne ignorance the mother of
superstition, and send her condemned packing
to hell. As touching vs, many Catechismes are
set abroad; and are read dayly more and more,
euen in the chiefest houses of good letters. But
when as so many doe write in this kinde, some
may seeme to loose both cost & labor (as they
say) because they say nothing in a manner,
which hath not bene often saide before. Yet if
we looke more neerly vpon the matter, it
wil plainly appeare that they haue very well
fitted al, yea eue those that long for newes. For
whether you would haue the chiefe points of
religion opened in many wordes, or in few: or
whether you desire to haue the same iudgment
of many men vpon one matter, yet writte after
diuers sorts you haue those which may satisfie

*The popish Cate-
chisme of Canisius.
C. 1. C. 2.*

Of the vse of

your desire; & that not without profit. Which thing sith it is so, who can sufficiently wonder at the smalnesse and scarcenesse of the harvest in so great varietie & plenty of sowings?

In our Church, I meane the Church of England; it is by most godly lawes provided, that no man should let passe the expounding of the Catechisme in his charge and flocken. Yet is there almost no man, which taketh it in hande, or hauing taken it in hand, leaueh it not soone out and without profit. By which meanes after a sort those are haied to the holy supper, which are altogether ignorant of the maiestie & dignitie of so high a mysterie. A great euil no doubt, & vnder a pretence of religion, a great contempt of religion: because in steed of the foode of the soule, they receiue the poyson of the soule: and in the place of euerlasting saluation, get euerlasting condemnation. For he that cometh vnto the table of the Lorde, ought as wel to vnderstand the vertue and dignitie of the Sacrament, as to put of the old man, & must as wel be indured with the vnderstanding of so high mysteries, as to bee furnished with true, that is to say, Christian vertues. For as fire makeh a man vnworthy, so doth this grosse ignorance of many. This I thought good, to

lay

1. Cor. 11. 29

Catechising.

laige to set downe in the way of: Preface
chiefly against those, which offende in this be-
halfe, and doe besides through their sinne,
throwe their flockes headlong into a gulfe of
darkenesse and yngodlinesse. Wherefore for-
asmuche as without teaching the Catechisme
we can but little profite (for this is that which
I saide, to goe about to build a house without
a fundation) and forasmuch as we are bounde
to teach it, both by the lawes of God and man,
our diligence is to be stirred vp, & pricked for-
ward, to the end that thing which in this most
best kinde of teaching is practised of many,
may be put in practise of all, on whose shoul-
ders this burden is laide. For whilest we neg-
ligently let passe this repetition of the Cate-
chisme, wee are the cause why our Sermons,
also doe but little good. On the other side, is
there any that wil doubt of his profiting by
sermons, which hath profited much by the ex-
pounding of the Catechisme? Doubtlesse, they
which as it were in their swadling clouts have
any time tasted the most sweete meate of
milke and most easie to digest, afterwarde at
the table it selfe shall receive stronger meate
of a stronger disposition, to strengthe the pow-
ers & senses of the body: that is, they which

Heb. 5. 14.

Of the vse of

as it were in the Porche of the temple, doe learne out of Catechismes the first groundes of religion, afterwarde, being let in as it were into the Sanctuary, shal much more easily and pleasantly enter into the last & deepest mysteries of our redemption and sanctification.

But as for those which are not able to deliuer this way of teaching (as to our great grief we know there are such) these in the Lorde I beseeche, that they wil them selues diligently learne the thing, which they ought to teach others: because by learning wel, they may attaine to a way to teach wel.

Now if the shepheards leaue vndoone their duetie, which either wil not, or if they would, through want of knowledge cannot doe their duetie, yet let the sheepe remember that they neuerthelesse are entangled in the bushes, doe wander in the mountaines, and wildernesse, & that they shal die in their sinnes, valesse the negligence of the shepherdes be recompensed with the diligence of the flocke. For this cause many in our age haue labored with good success (one or two excepted) in the making of Catechismes. For they which this way haue bestowed their laboures, although they brought a great helpe to the learned both for

teaching

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teaching and iudgement, yet had they chieft
regarde of the vnlearned: for that which they
cannot haue by the mouth of the teacher, they
may drawe out of these fountaines. If any
thing come to hande in reading, spoken either
darkly, briefly, or with tediousnesse of many
wordes, let them seeke other Catechismes:
for some are very good expounders of others:
and very notably they lende their helpe one to
another. The large discourse of some, is eased
with the shortnesse of other some: the short-
nesse of wordes againe of other some, is like-
wise remedied by the long discourses of others:
if the one dislike you, yee may runne to the o-
ther. Which thinges standing thus, they are
worthily much to bee blamed, who hauing
stones of al kinde of matter, and for al manner
of building so wel polished & cunningly trim-
med, yet wil not get them for the foundations
of the chieft building; or rather wil not
take them being gotten aheadie vnto their
handes.

These thinges, deare Fontaine, haue beene
long time and much lamented, by howe muche
the more we sorow at this miserie. Concerning
my selfe, I thinke often of these thinges; I be-
waile them in my prayers, in these I find want

Of the vse of

in the labours of many : yet your travell both in doing and writing I greatly commend. For (that I speake not heere as in an vnfit place any thing of your other labours wherein you haue travelled now long sithence not without singular praise & great profite) this your Catechisme, and the admonitions adioined vnto it, giue vs some thing to view, which, if it could bee seene with the inner eies, it would stirre vp a wonderful love of true Godlinesse, and of true doctrine, & true discipline, which is a very readie way that leadeth therevnto. But whē as I sawe you to write these thinges to your Frenchmen, or rather to your Church, albeit your tongue doe now stretch very farre, yet my desire was to haue your Catechisme to reach further, and in the Latine tongue to bee imparted euery where. Which thing, if you your selfe would haue doone, or for your businesse could haue doone, you were able very singularly to haue perfourmed. But when, as I supposed, that you neither would doe it, neither by reason of your great businesse where-with you were letted, conueniently could doe it, I in some sort haue doone it, being requested as you knowe, and also because it seemed a thing

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thing worth the trauel. And because the treatise is yours, and you are of mee in many respects to be reuerenced, I dedicate this my paines in translating it vnto you, that it may be some witnesse of my loue and reuerence towards you.

Touching that which remaineth, I beseeche Almighty GOD our father, in Iesus Christe, that hee would with his most mightie arme defend his Church, especially in these times, in the which the Ministers of Satan and Antichriste, hurle al thinges together, and after the manner of Giants seeme to bid warre to God himselfe, and to gather together as partners in this battell the Apostataes, Atheists, Enemies, Machiuelists, to be short the willing and vnwilling, by whose aide they are in a bad hope that they shal bee able to roore vp the Church of Christe, and to set vp the fainting Harlot of Rome. This, questionlesse, is a great danger abroade, but in our owne bowels wee doe foster both a cause and matter of much greater perill: I meane those whom monsters of ignorance and vngodlines

that

Of the vse of

that infinite masse of sinne and corruption, fro whence if wee be not deliuered through the power of Christe : nothing can pul vs out of the hande of Satan, nothing can rid vs from vnspeakeable destruction and euerlasting torments. But the Lorde liueth, he forgetteth not those which are his, hee setteth himselfe as an enimie and a conquerour against our enimies, he throweth headlong al our finnes into the most deepe gulfe of the Sea, he doth away our corruptions ; yet heereof must wee by all meanes take heede that wee doe not leaue off the holy exercises of our religion ; either through any negligence, or defile the with hypocrisie : for if they be asked in faith, there is ginen vs out of the word of God, as out of an armory, weapons and sauegarde, which are able to quail our enimies, and to giue vs life with victory in our conquerour & triumpher Iesus Christ : who also iustifieth vs with the sacrifice of his death by faith, and sanctifieth vs through the washing of regeneration and renewing of the holy spirit vnto the euerlasting and glorious life in the kingdome of God.

But to ende these thinges at length, when as the teaching and expounding of the Catechisme

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chisme is so necessary, both in it selfe, and also
moreouer doth as it were leade vs by the hand
vnto the whole doctrine concerning God: and
yet is euery where for the most part, through
the negligence or vnskilfulnesse of some most
shamefully omitted, whereby the most thick
darkenes of the night seemeth to fight with the
very cleare noone day: let vs earnestly request
of the Lord in our dayly prayers, that hee will
not suffer vs any longer to be sicke of this dis-
ease, and to refuse the medicine when it is of-
fered. And as for vs, howe many soeuer wee
are, whose dutie it is to feede the tender age of
youth with the most wholesome drinke of
milke, and afterwarde to bring them vp, to a
perfect age and growth in Christe, let vs doe
this with diligence, let vs heerein labour, and
about this, let vs trauel with might & maine,
with tooth & naile, as they say. For we know
that those thinges sticke fast in memory and a-
bide most long, wherein children are soulded,
while they bee young. Fathers which haue
greatest care of their children, ought about all
thinges to bring the to this schoole of Christ.
Let the tel them, that better inheritaunce & bet-
ter wealth, then this, they can neither get for
them, neither yet meane to leaue them. To

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Of the vse of

conclude, if teachers, if parents, if the children themselves, seeme to contemne and neglect this way of teaching, let vs flie vnto those, who in respect of their authoritie ought to correct these faults; & let vs humbly beseeche them that they wil not suffer any person whatsoever in a matter of such great weight, with so great iniurie vnto the truth, malapertly to breake their wholesome lawes. For if children be learned in this instruction of the Catechisme, they wil giue honour to their parentes; they wil most redily obey the Magistrates, they wil serue God deuoutly, they wil haue care of their saluation. And on the other side, vnlesse of children they be taught in the Catechisme, first they rebel at home against their parentes, afterwards growing further in yeeres, and stronger in wickednes, proceeding fro the house to the comon wealth, they despise also the very sacred authoritie of the Magistrates; and in the ende take heart & courage against God him selfe: of suche great forde is boldnes & lacke of punishment, vnlesse this euil at the very beginning, (as they say) be met withal: vntoles it be restrained by lawes and correction. Wherein, deare Maister, be not offended, if the praises which you haue very wel bestowed for your owne

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Catechising.

countriemen, others be desirous also to impart with theirs. For these kindes of monuments are not belonging to a few, but appertaine vnto al, which wil know god vnto life euerlasting. The Lorde most abundantly bleſſe you, right deare and welbeloued brother, and your labours. Amen.

*Tours in the Lord wholly, vnfeignedly,
and from his heart, W. Charcke.*

Imprinted at London by Thomas
Dawson, dwelling at the three
Cranes in the Vintree.
1580.



Catechizing.

commandment, & their obedience is to impart
with theirs. For their kindred of mountains
are not belonging to us, but appointed us
to it, which will know God and his creating.
The Lord most abundantly bless you, right
dear and wellbelov'd brother, and ever his
pious Amen.

Testimonium Eboracense, &c.
and Thomas Hunt, &c. Clerk.

Printed at London by Thomas
Dawson, dwelling at the late
Greenwich House.
1780.



A
Fourme of Cathe-
chising in true religion consi-
sting in questions and answers
with observations thereon,
for the farther declara-
tion and use of the
same.

2. Peter. 3. 18.

Grow in grace, and in the know-
ledge of our Lord Iesus
Christ.

Scene and allowed.

Imprinted at London by
Thomas Dawson for
George Bishop.

1581

D

W. Wood

Heb. 5. 12.

When as concerning the time ye ought to be teachers, yet haue ye neede agayne, that we teach you the first principles of the woord of God, and are become such as haue neede of milke and not of strong meat.

Isaiah 28. 10.

For precept must be vpon precept, precept vpon precept, line vnto line, line vnto line, here a little and there a little.

Pro. 9. 6.

For sake your way ye foolish, and ye shal liue, & walke in the way of vnderstanding.

Pro. 18. 15.

A wise hearte getteth knowledge and the eare of the wise seeketh learning.



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To the right woorshipfull Maister

John Dryden Gentleman, my very good
christian Mecenas, grace and
peace be multiplied.



Hen I consider (right
woorshipful) what ig-
norance of godlinesse
remaineth (I might
say raigneth) among
the common sort of
people, euen in the midst of this cleere
day light, of the bright shining lanterne
of Gods worde, as I doe not cease to re-
nerce the iudgements of God, whereby al
thinges are disposed according to the
righteousnes of his godly wisdom; so am
I moued oftentimes to cal to remembrance
the sentence of that godly learned father
M. Bullinger concerning catechising of
the people in the principles of religio, his
words are these: assuredly no profit or fruit is
to be looked for, in the Church of those that
are not perfectly instructed by catechising in
the principles of religion; for they vnderstand
not what the pastour speaketh of in the
church, whē they heare named, the cōmāts,
the cōmandement, the law, grace, faith, pray
er, and

Isay. 6. 9. 10.
& 29. 10.
53. 1.

Decad. 5. sermone. 4.

The Epistle

of the sacraments. Whereby I am not a little
 enforced to impute to the wat hereof as
 not the least of inferior causes, the comon
 ignorance & vnteachablenes of the peo-
 ple in these daies, for surely although the
 same by publike authority bee com-
 manded to bee obserued, yet wee see it
 for the most part either neglected, or
 els very slenderly for discharge of lawe
 accomplished, whereby it cometh to
 passe, that the publique reading & prea-
 ching of the heavenly doctrine, though
 in most substantial order is vnto people
 as a confused sound, which for the time per-
 aduerture moueth indeed some reuerence
 in their mindes, but are not able to take
 any sure holde thereon, but esteeming the
 selues benefited by their presence therat,
 & hearing thereof *ex opere operato*, as they
 imagined of their being at masse, thinke
 theselues wel discharged without concei-
 uing any further thing therein, as by expe-
 rience in priuate conference, I haue to ap-
 parantly seene: Therefore being touched
 with compassion of this their lamentable
 estate, especially of the simple sort, who
 make appearance of some wel willingnes
 to learne, if by any conuenient meanes,
 they

John 13. 29.

• Ezech. 3. 31.

32.

• 1. 2. 3. 4. 5.

• 6. 7. 8. 9. 10.

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The Epistle.

they might attaine thereunto, I haue in-
forced my selfe more studiously to pro-
vide for their weakenes in this behalfe, by
deliuering to the so familiarly as I could
such principles of religion as are for the
most part contained in the godly cate-
chisms extant at this time. I was minded
indeed only to haue abridged the cate-
chisme set forth by the graue, learned
father master Newel, because the answers
therin seemed somewhat burdesome for
the vnlettered, & many words to them o-
uer scholastical: but considering the same
forpythely comprised, that I should haue
beene constrained, in abridging thereof,
eyther to haue beene very darke (which I
altogether desired to auoid) or els to haue
left but much necessary matter. I follow-
ed therefore that order, which it pleased
the Lord to minister to my persuation, to
be most requisite in this cause, not deligh-
ting my selfe with nouelty. (God is my
witness) but desiring the furtherance, and
vtilitie of the common sort, in true chris-
tianity. The lettered (god be thanked) are
already wel provided for, I apply my selfe
altogether to the plaine englishman, as be-
specially

The Epistle.

pecially by the questions & answers is to be seen, wherein I haue not (vntles constrained by very necessity) vsed any other but meere natural english speech, euen suche as the country men commonly doe vse, because I saw it more troublesome to the to learne the strange wordes, wherewith they were not acquainted, then the substance of the matter therein contained, applying them seldes to carrye awaye the words which they vnderstood not, without considering the sense thereof. Therefore in their owne speech, I haue endeououred my selfe to deliuer them the principles of christian doctrine, willing that the same may become theirs also, which popular kind of dealing, I know is not allowed in some mens iudgements, for danger of contempt: bringing to the heavenly doctrine: but the authoritie thereof, consisteth not in the beauty of words or sentences, but in the power of the holy Ghost, the prophets & euangelists for the most parte vse a popular kind of phrase in writing, which notwithstanding impaireth nothing at all the credite or authoritie of their doctrine

1. Cor. 2. 4.

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The Epistle.

ctrine. Nowe besides the questions and
answers which are to be learned by
heart, & readily committed to memory,
I haue also heere set downe some briefe
observations to be given thereon by him
that catechiseth, partly for the better
setting into their minds the substance of
the doctrine, & partly for the vse & com-
modity therof, but as I would not haue
any man to thinke that I did imagine to
comprehend in the questions & answers
all such points as are to be gathered out
of the text, whereof they arise, on the
matter, whereof they intreate, so would
I haue also the same to be considered co-
cerning the observations: for howe were
that possible, to be accomplished, seeing the
same are to be giue according to the di-
uersitie of the estate of the parties that
are to be taught, as shalbe most for their
edifying: and for a continuall remem-
brance hereof, I haue commonly in the
observations set downe this, &c, there-
by as it were prouoking to deale fur-
ther, as to the Godly wisdom of
the Teacher, shall seeme expedient, yea
& for some helpe therein, I haue placed
quots

The Epistle.

quotations in the margin, which serve
for the most part, not so much for the
proofe of the doctrine avouched, as to
minister occasion of more plentiful mat-
ter therein to be considered. The end
herof is, First, that such as have the charge
of catechising, whether they be pub-
lique ministers of the worde, or masters
of householdes, may have heere a pre-
sident of a good playne and easie order
therein: that is, that the principles of do-
ctrine bee delivered to the learners, in a
familiar kinde of speeche, and in as few
woordes as conveniently may bee,
that they be diligently taught, how the
same doth consist and is gathered of
the text, that it bee so manifested to
them by authorities and reasons, that
they be able themselves to approve it,
that the vse and applications there-
of be so apparant, that no place of gain-
saying, nor suspitiō of corrupt affectiō be
left: & that with such roundnes, & plain e-
vidence of speech as may altogether ex-
clude tediousnes, which thing, although
I have not heere fully accōplished, for so
had it not by possible for al estates, but
begin many observations *ex abrupto*, &
often

1. Cor. 9. 24.

2. 10. 15.

2. Cor. 1. 2.

Amos. 3. 11.

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The Epistle

oftentimes leaue the applications to the
discretiō of the godly teachers: yet is this
the forme which I haue commonly respect
vnto, & which in practise I desire to ob-
serue, not enuying such as haue attained a
better, but desiring with all myne heart
to be made partaker thereof. Secondly
(which is already partely touched) to
the end the ignorant may haue hereby
an easie and treadie way to enter into, &
goe forward in the knowledge of true
religiō, the pathway of godlines: leading
to saluation; by the ignorant I meane not
only such as are of young yeeres, but also
those that haue not the knowledge of
these things, though they haue liued ma-
ny yeeres, truth it is the same is most ap- *Pro. 22.6.*
peare to be applied in youth, as for the like *2.Tim. 3.15.*
end, euen the Poet could saye *Quo famel Hora. epist. 2*
est imbuta rebus seruat odorē; testā diu. lib. 1.
That the pot wil long tast of the licour
wherewith it was first saped. And your
Worshippe well knoweth that the Tree *Iam 1.21.*
which is grafted young, commonly pro-
ueth best, & by due ordering becometh
the most naturall and kindly tree, yet if a
crabbed plant be neglected vntill it bee
of

The Epistles

of great stature, it shal be better for it the
to receiue the hewes, for the bringing
foorth of good fruite, then to bee cut
downt, calt out of the Orchard, & con-
mitted to the fire: and surely they that
hauell oft so much good time, as a greater
four haue done, haue good cause, the nee-
re the axe commeth to the roote of the
tree, so muchie more diligently to apply
themselues to auoyde the danger of the
fire: To cōclude, being moued by diuers
of the godly to make others partakers of
this mine exercise, which I was mynded
to haue reserved to my selfe, & the vse of
such as by speciall charge of mine office
I am bounden vnto, I saw it most meete
that your Worship should bee the partie
to whom first and principally, the same
should bee due, both in respect of your
long continued true professing, & fruite-
full fauouring of holy religion, being al-
so especially given to these kind of exer-
cises therein, as by your daily obseruing
herof in your family doth appeare. And
also in respect of your bounty towards me
euer since it pleased the lord to bring me
to your knowledge not only by your fa-
uourable

The Epistle.

nourable countenance on me, graue confell, and comfortable, incouragement of me in mine office, but also by your great liberality, in continuall ayding & providing for me, so that these poore labours being mine, the fruit thereof must necessarily & by right belong vnto you, which if it shal please you to accept of, as a true tokē of my good will, I haue a great part of my desire, for I doubt not but the same beeyng approoued by your godly knowledge & wisdom, shal therby obtayne no smal occasion of fauour, & wel liking among so many of the godly, as haue any right knowledge of you.

The Lord increase your worship, with your godly and vertuous wife & childrē, together with your whole familye, in the true knowledge of his heavenly wil and feare of his name, and confirme his fauour towards you, with most prosperous felicity.

At Middleton chesney the 10. of
September, 1581, your Wor-
shippes in duety, W.
Wood.

To the godly and friendly Reader.



Having written this
my forme or order of
catechising in the prin-
ciples of religion, to the
benefiting especially of
the vntlettered sorte of
the ignorant, as by the
mollifying of the Answaers, to their owne
vse of speaking may appeare. In exercise
hercof finding not a few by experience of
so weake capacities that they haue neede to
be charged with fewer wordes also then in
some of the answers are here set downe:
as in practise I haue inclined also to support
their infirmity in this point where it seemed
requisite: so I thought it good to communi-
cate the same vnto thee, for the like ende.
When as therefore in the beginning of the
answers thou findest any vnter set downe
according to the figures (1) (2) (3) (4) &c
From thence to the next prieste I haue abridged the same, which abridgement thou
shalt finde by turning to the same number
in the ende of the booke: wherewith due a-
greement of figures the brieffes of the
answers so manie seemed expedient
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To the Reader.

are set downe, as they are thine, so vsf them
by thy discretion to the best manner of ben-
efiting.

As concerning the countrie like speech herea-
in appearing, as I haue purposedly vsed the
same, so I see no cause wherfore to excuse it,
this playnewrought little worke presseth not
forth to be praised, but requesteth to be pra-
ctised to the profiting of many.

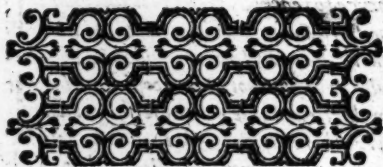
To exhorte thee hereunto it seemeth to
me needlesse, considering the manifolde la-
bours of diuers others the godly to the same
end, only I will admonish thee, either as thou
art charged to teach, or to be taught. Is it thy
charge to teach? See thou to it, dally not with
the Lord, shuffling will not serue to satisfie in
trueth the godly lawes provided in this be-
halfe, defraude not Gods people, delay not
thy duetie, deceiue not thy selfe, but doe thy
worke thorowly, &c. Art thou to be taught?
Be not selfewise, nor selfwilled, despise not
instruction, least thou prone thy selfe a foole,
and the Lord despise thee, &c.

The Lorde blesse thee faithfull Reader,
and as thou tastest of the fruite of these my
simple labours: so haue me in remembrance
in thy prayers, especially, that it wil please
the

[To the Reader.

*Pro. 1. 7. 25. the Lorde so to blesse the ministerie of his
26. worde by mee exercised amongst these his
people committed to my charge, that they
may so increase in knowledge and godlinesse,
as to growe up to a perfect age in Christ Je-
su, to his glory, their saluation, and my con-
tinual comfort, and reioycing, which hee
graunt, who is the giner of all good
increase. Amen.*

1581.



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The Board of Directors of the
 City of New York, in and for
 the County of New York, do hereby
 certify that the within and
 foregoing is a true and correct
 copy of the original of the
 same, as the same appears
 from the records of the
 City of New York, in and for
 the County of New York, this
 1st day of January, 1901.

T.
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¶ Of true religion in generall.

T. Teacher. L. Learner. Ob.
Oblervation.

- T. Of what religion are you?
L. Of the Christian religion.



As concerning these *Obseruation*
questions, this wee
haue first to note in ge-
nerall, that they are
set forth, brievely to
instruct the children of
God, in the knowledge of the will of our
heavenly father, which is the very ende
whereunto the holy scriptures do serue:
For the Lord will not haue his children,
to bee so ignorantely brought vp, but that
we may haue vnderstanding in our owne
selues, what hee liketh, and what hee dis-
liketh, what is truth and what is false,
what is the way of life and the
way of death, according to y^e command-
ment.

Catechisings concerning true

1. Pet. 3. 15.

ment which he hath giuen vs by his Apostle Peter, in these woordes: Wee readie alwaies to giue an answer to every man that asketh you a reason of the hope that is in you: so that hereby wee may see howe farre wee haue bene ledde from the commaundemente of GOD, by those deceiuers, that taught vs, that ignorance was the mother of deuotion, as though they that haue knowledge could

Ephs. 4. 18.

not well serue God, the Apostle teacheth vs other wayes, namely that ignorance

Mat. 22. 29.

2. The. 1. 18.

Hose. 4. 6. &

5. 4. & 6. 3. 6

strangeth men from the life of God, so that ignorance may very properly be called the mother of errors and death, and not of true deuotion. But wee must not

Rom. 10. 10.

only haue in our selues the knowledge of the wil of our god, but also yeld testimonie therof by publike professing the same at all times as occasion shall require, as is set downe in the aforesaide text of Peter. But how are these things obserued, euen in these daies of the Gospell: where shall we heare this profession of a great sort that beare the comon name of Christians: consider the comon multitude, how close they are, yet may dwell by them and

Religion in generall.

3

and haue familiar dealings with them,
and yet discern nothing in them, but
as naturall men, whose conuerſation is
in the earth, and felicitie in this worlde.
If the Lord will disclaime them from
being his, which among tyrants are aſha-
med of him or his word, how much grea-
ter cauſe hath hee to proceed in like iudge-
ment againſt thoſe, which in theſe peace-
able daies take ſkorn to make godly pro-
feſſion of his holy veritie, &c?

Phi. 3. 19. 20

Col. 3. 1. 2.

Mar. 8. 38

Luke. 9. 26

But alas how many of the common
ſort are able to make any due profeſſion
of Chriſtianitie? For to leaue the cloſe
mouthed Papists in their profeſſion of ig-
norance, the by way to deſtruction. Let
vs examine euen ſuch as make a ſhew to
be good conſormable Chriſtians, yeelding
in generall to the doctrine of the Goſpel,
& make ſome triall of the in deede, as for
example concerning the true uſe of the
Sacraments (which as they are of all re-
ceiued, ſo the uſe thereof ſhould ſeeme, as
indeed they ought, to be beſt knowne) we
ſhal ſome heare the ſpeak graue, as to
yeeld any reaſonable anſwer thereto. how
reprochfully the Lord laieth this fault of

Dan. 12. 10

A2

ignorance

Catechisings concerning true

Isa. 1. 3.

Psal. 32. 9.

Isai. 11. 9.

Coll. 1. 9. 10.

1. Pet. 4. 3.

Joh. 14. 6.

Col. 1. 21.

Heb. 10. 19.

20.

rance to p^rcharge of the people of Israell, appeareth by p^rphet *Isaiab* : The ore knoweth his owner , and the Ass his masters cribbe , but Israell hath not knowne : M^y people hath not vnderstand. If hee accounted those people more blockishe than Dren and Asses at that time, if hee shoulde nowe sende vnto such an extrao^rdinarie P^rophet as was *Isai-ah*. What speeches shoulde hee begin with to rep^roue our dulnes and igno^rance , in these daies, when so pl^retifull knowledge is set forth vnto vs: it is high time fo^r vs nowe to learne, wee haue losse time enough, and too muche already, &c.

Of the Chrillian, &c. Most properly is true religion set downe by the name of Ch^ristian religion, fo^r whatsoener the *Iewes* o^r *Turkes* doe babble of their religion, that they wo^rship God, yet seeing the same is not by Ch^rist, all their religion and seruing of God, which they pretend, is of no value at all, seeing the way is stopped, by reason of our transgressions, and all men are enemies and strangers to God without Ch^riste : but hee is the way whereby wee haue access vnto the

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Religion in generall.

3

the father, by whome we are reconciled, *Ephs. 2. 18.*
and made acceptable unto him, &c.

So that our religion and serving of
God by Christe, is the onely true religi-
on which God alloweth, &c. If we be
Christians and our religion be groun-
ded on Christe, what rule hath the
Pope ouer our consciences? Where,

soe shoulde he sit and raigne therein to
intangle our consciences in the snare of
his sublecion, &c. But some will saye,

2. Thes. 2. 4.

the Pope and all his, beare the name
of Christians: euen as Judas bare the
name of a Disciple and Apostle, and cal-
led Christe Passer at such time as he in-

Mat. 26. 49.

denoured altogether to spoyle Christe,
both of his authoritie and life: so both the
Pope pretending the name of Christe,
both rob Christ of his authoritie, and
men of their saluation: But they are
most like to themselves, who in the last
rebellion, which they made in the north,
those that were of the higher degree char-
ged the inferiour sorte in the Quenes
maiesties name, to come into the fielde,
as though it had bene in defence of her
maiestie, whereas their purpose was the

A 3

destruction

Catechisings concerning the

destruction of her royall estate, and the
subnertion of her kingdome, that they
themselnes might haue raigned. In like
maner deale they concerning Christ and
his kingdome, &c.

T. Where is it to be learnede.

L. Out of Gods worde.

Obfer.

2.Tim. 3. 15

17.

Prout. 30. 6.

Apoca. 22.

18, 19.

This is euen that which the Apostle
testifieth, that the holy Scriptures
are able to make vs wise to saluation,
and perfect to all good works, for ther-
in hath the Lorde deliuered vnto vs the
knowledge of his will, so much as is ex-
pedient for vs during this life. For euen
as makers of Testamentes leaue their
whole mnde therein to their executors,
so the Lorde being of most perfect memo-
rie and wisdom, and not subiect to any
infirmities, hath deliuered vnto vs his ho-
ly will most perfectly, contained in the
olde and new Testament, whereunto to
adde or to diminish, it were great sacri-
ledge. To what purpose then serue all
those dotting decrees, rankred customes
and vaine Ceremonies in religion which
haue

haue bene so greatly accounted of, that they haue been commanded to be obserued euen vnder paine of condemnation: What Executor is so shamelesse so to deale though it were but with the testament of an earthly creature, &c?

T. What are the chiefe partes of gods word?

L. The lawe and the Gospel.

The Lawe are to be referred, the *Obser.* commandements of obedience to Gods wil, the thzeatnings against transgressors, the declarations of gods power to punish, the histories of punishmētts executed, &c. To the Gospel are to be referred the promises of our saluatiō in christ, the histories of our redemption, rehearsals of Gods great godnesse, exhortations, comfortings, &c. Not that the olde Testamente altogether containeth the Lawe, and the newe Testament, or the writings of the foure Euangelistes only, the Gospel, but y^e wheresoener the aforesaid things, agreeing to the nature of the law, are found either in y^e old or new Testament, the same are to be referred to the

Catechisings concerning true

doctrine of the Lawe, which are in deede moze plentifull in the olde Testament, and in like maner, whatsoeuer concerneth the glad tidings of our saluation, whether it be in the Newe or Olde Testament, the same is the doctrine of the Gospel, which is moze plentifully, plainly, and largely set forth in the New Testament, and namely in the histories of the Euangelists.

T. For what purpose is the law set forth?

L. First, to teach vs to direct our liues according to gods will therein declared, & not after our owne fantasies.

Secondarily, that we might learne thereby, how greatly we faile of our dutie and what punishment is due for the same, and so be constrained to craue mercy in Christ.

Oh for.

As kings will haue their subiects ruled by such lawes as to them seeme conuenient, parents their children, & masters their seruants, & not y^e euery one follow his owne affection & will to liue as he listeth: euen so god our heavenly king, father, & Lorde will haue vs so to frame our

Exe. 36.17.

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our liues vnder him, as to his godly will, and wisdomē seemeth good, and to the ende that wee might haue knowledge thereof, he hath set forth the same vnto vs in his holy woꝛde, not onely at large by many and sundry preceptes, but also briefly and in fewe woꝛdes in the tennē commaundements, to the ende hee might so prouide for the slipperinesse of our memories, by reducing to such a short summe, the manifold members of his will at large set forth in other places. Nowe what iniurie doe the papistes vnto vs, to cause the same which God hath commanded to bee published to his people, to bee hidde from vs, in a strange language? as though the Lord were the God of the Hebrewes, Greekes, and Latines only, and not of other nations also, which belongeth in him. &c.

Nowe although there may be some imperfections in mens lawes (as the inferior may haue more wisdomē than the superior) yet were it too too much arrogancie for flesh and blood so to imagine, concerning the lawes of God, as though we coulde either deuise better lawes, or

Catechizinges concerning the

Dent. 5. 32.
33.

Dent. 12. 8.
Isa. 58. 13
& 65. 2.
Iere. 3. 17.
& 11. 8.

Dent. 13. 18

Dent. 12. 32

make the same more perfect by our additions, and therefore the Lord giueth vs speciall warning in many places of his lawe, and namely in these words: Take heed that ye doe as the Lord your God commaundeth you, turne not aside to the right hande, nor to the left, but walke in all the wayes which the Lord your God commaundeth you, and againe that wee shoulde not doe what seemeth good to every man in his owne eyes: the Lord will haue our foolish will and fantasies made subiecte to his good will and pleasure, to loue the thing that hee lyketh, and not so to dallye with the Lord, as to goe about to contente him with our good intentes and meaninges besides his worde, it is no curraunt coyne for the Lordes payments, hee will not be so triflingly dealt withall at our handes: let vs therefore be more carefull to learne the will of our God, by his lawe set forth vnto vs, that so wee may bee assured to doe that which is acceptable in his sight, euer remembering that generall briers saying of the Lord: What so euer I

com

commaunde you, take heede you doe it,
thou shalt adde nothing thereto nor take
ought therefrom &c.

Secondarely that. &c.

Whee are al by nature like to such fooles,
as being of deformed countenance, are yet
so blynded with self lone, & they perswade
theiselues that they are very beautifull,
because they can not see the deformities
of their faces, but a cleare glasse to looke
them in, wil bewraye all, and cause them
to knowe the vanitie of their selfe ly-
king: so standeth the case with vs natu-
rally, for although wee bee mosse loth-
some, by reason of our corruption,
yet wee please our selues, as though
wee were most glorious, such is our selfe *Psal. 36. 2.*
lone: neither can we perceiue (such is our
dulnesse) the manifest imperfections, *Prov. 30. 12*
& grieuous crimes that are in vs, muche
lesse the miserable punishment due vn-
to vs for the same: the Lawe is given
therefore to disclose both the one and the
other, for so doth the Apostle testifie, euen
as concerning himself, I knew not sinne *Rom. 7. 7.*
(saith he) but by the lawe, and againe: by
the law commeth & knowledge of sinne:

Catechifings vpon

Rom. 3. 20.

Rom. 7. 9.

verse. 18.

verse. 28.

2. 1. am. 12. 13

so that where as he affirmeth of himself, that befoze hee examined him selfe in the ballance of Gods lawe, hee esteemed him selfe alieue and as one of most perfection, but hauing wayed him selfe by the right tryall of the lawe, hee then saue another thing, so that hee then freely acknowledged: I knowe that in mee, that is in my flesh, dwelleth no good thing, in consideration wherof hee cryeth out. **W**retched man that I am, who shall deliuer me from this body of death? as we haue the one thing in our selues, so God graunt the lawe to take like effect in vs concerning the other point, namely the opening of our sinnes, that the certaine evils thereof being perceined, wee may be earnestly stirred vp to seeke the right remedie for the same. **H**ee that hath an inwarde corruption in his body, although, because it appeareth not on the out side, hee bee carelessse of the danger, yet when the same is launced, and that he perceiueth the inconvenience insuing thereby to his body, hee will then bee desirous of the helpe of the Chirurgion: so the launcing of our sinnes, by the lawe of God shall cause vs, being

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otherwise carelesse, to seeke for remedie
in Christ. &c.

T. Rehearse the preface to the summe
of the lawe, as it is set downe in the 20.
Chapter of Exodus.

L God spake all these woordes and
saide : I am the Lorde thy God, which
brought thee out of the lande of Egypt,
out of the house of bondage.

B A preface is commonly meant such *Observa.*
speech as men vse, to make there
with a fitte entree to the matter whiche *Prefari.*
they haue to speake of, which as it is vs-
suall in all maner of matters that men
haue to intreate of, so it is ordinarily vsed
to be done befoze lawes and decrees that
men set forth, sometimes shewing the
cause of the same lawe, and sometimes
the authoritie of the lawe maker, least
men lightly esteeming the law and law-
maker, should neglect the observing ther-
of, but that seeing thereby the lawe to bee
of so great waight and authoritie, they
might bee carefully bent to the right per-
formance of the same; for the like ende,
would

Catechisings vpon

woulde the Lorde haue these wordes set
downe befoze his laue, asa p[re]paration
and fortiffing of the commandementes
following.

T. To what ende serueth this preface?

L. To expresse both of what nature &
authoritie the lawe is.

T. Howe gather you that?

L. Where it is saide: God spake these
wordes and said: I am giuen to vnder-
stand that the Law is spiritual, as God
the lawmaker is spirituall.

Where he saith, hee is the Lorde, I see his
might and auctoritie to punish me, in
transgressing the Lawe.

Where he saith, hee is my God, I see his
goodnestowards me in obseruing the
lawe, where he rehearseth the benefite
of deliuerance from bondage and mi-
serie, I see mine vnthankfulnes, if I bee
not carefull to obey him that hath bin so
good to me.

Of stru.

Rom. 7. 14.

Mat. 7. 21

That the Lawe is spirituall the Apo-
stle in plaine wordes affirmeth, and
so doth our Saviour Chyiste expounde it,
in restraining thereto enē the hidden af-
fections of the heart, hidden from the sight
of

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to the summe of the Lawe

to his obedience &c.

If therefore wee bee not careful to obey the Lord, it is euident, that in heart we denie him the excellent title of Lord, or if wee graunt him the name, yet in our sonde perswasion, we rob him of the power and effect thereof, that is, that he is ready armed to punish our disobedience; the consideration whereof were able to mooue vs to a continuall earnest carefulnesse in our duetie, whiche the great Lord hath prescribed vnto vs &c.

Thy God. &c. His goodnesse to-
wardes me. &c.

The Lord not onely stirreth vs vp to the obedience of him, by feare of punishment, but also allureth vs to the same, by the consideration of great benifites and good giftes whiche hee hath in store to bestowe on vs, obeying his will, wherein he sheweth himselfe like a most wise & louing father to vs, who will not onely by the rod keepe his childre in their duty, but therewithal make them feele some tokens of loue, that they may bee moued thereby chearfully to take in hand & go forward in their duty, & not to be discour-

Catechisings vpon the

raged as though there were nothing to be looked for but hatred, and so this ends seruice all the benefites promised by the Lord to the obseruers of his lawe, thorow out the holy Scriptures. &c. Wee can all of vs, with open mouth reprocue and condemne the madnesse of suche children, whiche hauing good parentes, by whome they shoulde enioy great possessions, yet through their dissolute behauiour are iustly disherited thereof: and can wee not see farre greater vntowardnesse and madnesse in our selues, who hauing so excellent a good father, prouiding for vs so vnspeakeable great and eternall good thinges, are yet so slenderly touched with care to please him, that for small portions of present pleasures, wee neglect our duetie to so louing a father: but in condemning Clau, wee condemne our selues. Seeing therfore the Lord offereth him selfe as a most bounteous father vnto vs, let vs on our part, shew our selues as louing and obedient children, more pleyable to so good a will of so good a father. &c.

Jerem. 3. 22.

Rom. 1. 2.

Here wee see also the promises of

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the preface to the lawe.

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the Gospell, to haue the testimonye of
the lawe, which without Christ are euer
halting, but in him are yea and amen, e-
uen certainly and surely performed, &c.

Where he rehearseth, &c. They that
are vnthankfull, not regarding those by
whom they haue receiued benefites, are
most hely esteemed amongst all men, as
obious persons, and furthest off from all
humanitie, let vs take heede least we be
sounde guiltie of the same faulte before
God, in lightly esteeming those great be-
nifites which he dayly bestoweth on vs,
here is rehearsed a great benefite indeed,
of a mightie and miraculous deliuerance
of his people, from the slavery and tyran-
ny where with they were oppressed vnder
those infidelles and pagans of Egypt, the
consideration whereof, being in fresh re-
membrance at the publishing of the lawe,
had bene able to haue wrought suche a
perpetuall habite of louing affection to-
wards so good a God, y they should euer-
more haue relded themselves dutifull to
him for y same, & yet that deliuerance was
but a figure or shadowe of the deliue-
rance both of bodye and soule whiche

Catechisings vpon the

Luke 2.74.

*Isai. 5. 23.
Eze. 16.*

we enioy by Christe, from the power of the Diuell, sinne, death, and hell; and therefore ought much moze to moue vs to expresse our thankfulness towarde him for the same, by seruing him all the dayes of our life in such holines and righteousness as he alloweth. And if the people of Israel were so often checked for their vnthankfulness to the Lorde, and so grieuously punished for the same, shall wee hauing, receiued much moze, and therfore moze required of vs, thinke to escape being guilty of greater vnthankfulness by our negligence in the duties of Christianitie, &c. The Lord nowe in our dayes sent vs a great deliuerance, from the boundage of that man of sin the Romaine Antichrist, and in steede of blindness and errors (ec.) sent vs the light & trueth of his holy word, (ec.) hath preserved hether to (his name be glorified therefore) our Raigne, Realme, and vs, from the manifold conspiracies of the wicked, purposing our destruction, and the former Babilonicall confusion to be erected among vs in this Realme, and yet see howe slenderly the same is regarded

of vs: some, with the olde murmuring
 Israelites, desire to bee againe in Egypt;
 other laye aside the care of Religion, con-
 sent with all thinges, let the worlde slide *Zachar. 7. 11*
 as it wil, so they may haue a worldly qui-
 etnesse their care is past, some take olde
 ignoraunce as a sorre cloake to shrowde
 them with all, and others leade dissolute
 lyues, to the reproche of the Gospell a-
 mongest the wicked: these thinges being
 considered, haue wee not great cause to
 feare, that the Lorde will not beare al-
 wayes with our vnforwarde, but pu-
 nish our ingratitude as hee hath done
 others before vs, which by due estimati-
 on bee not so faultie as wee are. The Lord
 make vs thankfull and carefull of our
 duetie, that in time wee may pzenent his
 iust iudgement against vs. &c. And let
 every one of vs vse this as a good helpe
 to further vs therein, I meane often to
 consider with our selues, the manifeste
 both publique and priuate benefites,
 as well corporall as spirituall, whiche
 the Lorde hath giuen to eche of vs, where-
 by, vnlesse wee bee hardened, ~~wee~~
 shall bee stirred vp to true thankful-
 nesse

II Catechisings concerning the

messe to him that hath bene so good unto
us. &c.

Q. What doe the commandementes
intreate of generall?

A. The first Table, that is the foure first
commandements, containeth who-
ly our duty towards God, the second
table, that is the sixe last commaun-
dements, contayneth in like manner
our duety towards mankind.

Obser.

That the firste table conteyneth our
duetie towards God, and the second
towards man, is most evident by the
very wordes of the commandementes
of both Tables: as, to haue no straunge
Gods, not to worshippinge God after an vn-
lawfull manner, not vainly to take the
name of God, to keepe the sabbath, name-
ly for the worshippinge of God, in al these,
God setteth forth himself to be serued of
us: so like wise in the seconde table, ho-
nour thy parentes, they are men, thou
shalt not kill, namely mankind, adulte-
ry a villanie against man: these, the
depriving man of his substance, false wit-
nes bearing against our neighbour, or co-
peting that is his, our neighbours are
men,

doctrine of the law in generall. 12

men, so that we see these five latter commandmentes do declare our dutie towards man, like as the foure first shew our dutie towards God. &c.

And the same duties both concerning God and men are here set botome in such perfection, that nothing can bee deni'd needfull to be added; which is not here set forth or conteyned within the compasses hereof, for y^e wisdome of God would *Dent. 6. 25.* not make such an imperfect law, that it *Psal. 19. 7. 2.* should needs mans wisdome to supplye the same: let vs studie to knowe what is heere required of vs by the Lord, and if the Lord giue vs vnderstanding, we shall finde, that there is no good thing to bee done of vs, nor any wickednesse to be annoyed; which is not compassed herein, and our dutie to personne or eschew it, of what estate or calling so euer wee bee, what haue wee then to thinke of them which perswade themselves, that they can doe works of supererogation, that is some certayne kinde of Gods woorkes which God doth not require at our handes; and that they came there by discerning muche at Gods handes, yea and there.

Catechifings concerning the

Dent. 12.33

Luke 17.10.

there with make recompence for other
their fautes and imperfections that they
are guiltie of : hereof wee haue cer-
tainely determined , that they great-
ly deceiue them selues : for if it bee a
good worke, it is commaunded by God,
and therefore due debt to be paid on our
part, but the payment of one debt wil not
discharge the other debtes. But some mā
will say, it hath pleased G D D to giue
me goods and wealth of the worlde. here-
of I bestowe a good portion in erecting a
schoole, for the instruction of youth, in be-
queathing a stocke of money for prouisi-
on for the poore, or for the repaying of
some high way, or such like, is not this a
good worke, and yet more then I am
commaunded : it is a good worke in
deede, and that in Gods sight, if it be
well done, but that thou art commanded
to do the same, this thou hast to consider.
The generall commaundement sette
downe by the spirite of G D D is this :
to doe good and to distribute forgette
not, here to doe good with our sub-
stance, whereas is a commaundement
of G D D, hath the Lorde giuen
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any man extraordinary substance, in his calling, and the wisdom of his holy spirit to use the same as a good steward. He is moved by the same spirit, to consider, that since there is given unto him goods above the common sort, it becometh him to shew his thankfulness by some extraordinary good deed, and therefore to bestow such a portion for such a good end as is laid before him, although the summe be great in respect of other of inferior estate, yet not answerable to the liberality of the Lord towards him: doe we not see that such a one hath even a double commandment to performe the same? And in shrinking backe, shall he not find himselfe in his owne conscience, to strue against the spirit of God, who hath prepared the same good worke for him, &c. As for gadding on pilgrimage, garnishing of Idols, buying of pardons, &c. which were wont to be accounted the chiefest works of Supererogation, they may in deed in some sense be so called, as in respect that the Lord dothe not require them of vs, neither allow them, but reiect them, as the workes of hypocrites, as Isaiah

Ephe. 4. 30.
Ephe. 2. 10.

Isa. 1. 12.

Catechising concerning the
the first, who required this of your
handes, as if he should say, let him that
set you in this sort on worke, pay you
your wages, &c. But heereof in the second
commaundement.

T. Wherefore are wee first charged
with our duetic towardes GOD,
and then with our duetic towardes
man?

L. (1) Because that in any case, wee
must needes bee endewed with true
godlines, as the foundation whereon
the duties of charitie arising are made
acceptable to God.

Obfer.

Thus then the case standeth: if wee
will bee acceptable to the Lord, and
desire that in our behaviour wee may
please him, wee must be sure to begin at
this point, namely at true godlinesse, in
being carefull with all diligence to ren-
der vnto the Lord those duties, which
properly & immediatly belong to his ma-
iestie, other wise though we live vpright-
ly among men, yea so as no man can ac-
cuse vs of any fault, as concerning our
dutie

oute towarde men, by any outwarde
 shew of misbehaviour, but commend us
 for our good dealings, both towarde the
 poore and rich, yet all this pleaseth him
 not, for because it is not grounded on the
 foundation of Godlinesse, it is but a de-
 ceitfull building, to dazzell mens eyes
 withall, whereof the Lorde seeing
 the ruinous estate, maketh none ac-
 count of it, for as before the coming of
 our Saviour Christe in the fleshe, when
 sacrifices were used, as God hath then
 commanded, it was appointed, that the *Mark 9.49.*
 sacrifices should be seasoned with salt or
 els the Lorde woulde not allowe of the, al-
 though otherwise they were neuer so good,
 and orderly used: euen so vnlesse we be
 seasoned with the salte of true godlinesse,
 we shalbe vnprofitable to the taste of the
 Lord: yea whatsoener we doe, this being
 wanting, though it seeme neuer so glori-
 ous before men, yet that it be lothsome in
 his sight as a thing defiled, &c.
 Not that we must stay only in the du-
 ties of the first Table, wout haning re-
 gard of our dutie to meewards, but that as
 the Lord is of most excellencie, so we haue
 chiefly

Catechisings concerning the

chiefe respect aboue all thinges to the
dutie that we owe vnto him, and then must
wee adioyne thereunto a willing readi-
nesse to doe our dutie towards man, as
the Lozde in the seconde Table hath ap-
pointed, whereof they that are negligent
it is certains y they are moze negligent
concerning their dutie towards God, &c.

1. Ioh. 4. 21.

2. Ioh. 4. 20.

T. Wherefore is the Lawe deuided
into sundry speciall commaunde-
ments?

L. Because wee must not only haue
regarde of our dutie in generall,
but also in euerie seuerall pointe
thereof.

Obfer.

There are many that beare a certain
reuerence towards God, and haue
a desire in generall to please him, and so
likewise concerning their dutie towards
men, but in the speciall pointes of their
dutie, when they should put the same in
practise, there are they colde and slouth-
full: I must loue God aboue all thinges
(will they say) and my neighbour as
my selfe: as though they shoulde profess
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Speciall precepts of the Lawe. 15

to builde a Tower aboue the cloudes, and neuer begin to put their finger to either stone or morter for the making of the same. They will beare a certaine fauour to the brdegrome, and professe with others to attende on him. But when they shoulde in due time prouide oyle for their Lampes, then they fall asleepe.

Mat. 25. 5.

But, as for vs, we haue to learne that the Lorde will not haue vs to let passe any occasion of perfourming our duettie in any matter whatsoeuer, &c.

Dent. 3. 1.

Psal. 16. 8.

T. As concerning the maner of the commaundementes, Wherfore doth the Lorde charge euery one personally, Thou shalt doe or not doe this or that, rather than by som general maner of speaking?

L. (3) Because euery one of vs by our selfe must doe our dutie, and not linger for others yea although the whole worlde were negligent.

THE Lorde speaking to all his people, bleseth suche manner of *Obser.*
speech

Catechifings concerning the

ſpéeche as enery one of vs may perceiue
our ſelfe perticularly charged, he mighte
haue ſaide, all people ſhall perſourne oꝝ
eſchewe ſuch and ſuch things, as are ſet
doſtome in the commaundements : but
then woulde enery one haue beene readye
to haue pulled his necke from vnder the
yoke, perſuading thus with himſelf, wel,
as foꝝ me, I am but one, & I haue this oꝝ
that excuſe, I am not enery one, God wil
ſure beare with me, a great number do
as ill as I, I doe but as other, foꝝ the
moſt part doe, if the woꝝſt fall out, I ſhall
haue ſome ſellowes, hee ſpeaketh not to
me, but to ſuche and ſuch men, &c. Such
perſuaſions as theſe, as they are to rea-
die to come into our mindes, ſo are they
oftentimes to gladly receiued of vs.
But the Lorde ſaith to all, and to euery
one of vs, I ſpeake to thee, none excuſe
can ſerue thee. Wherefoꝝe thou ſhoul-

John. 31. 22.

Gen. 6. 22.

3. Pet. 2.

1. Reg. 19. 18

24.

deſt bee priuiledged from mine obedience,
whatſoener other doe, ſpe that thou obey
my will, oꝝ els thou ſhalt bee ſure to
ſmart foꝝ it, &c. This was well knowne
to Moſes, Lot, Eliab, (&c.) Who al-
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though they coulde not see any to im-
brace righteousnesse, yet woulde they
walke the way of the Lorde, and not fol-
lowe the wicked wayes of others. And
although by the example of others, wee
sometime peradventure, doe some thing
that of it owne nature is good, yet foras-
much as it is done rather because others
doe it, then because the Lorde commaun-
deth it, the same shall bee vnto vs in so
doing but a tradition of man, and there-
fore not allowed by the Lorde. Alway
therefore with that Desilent sayinge, es-
pecially in matters of religion, that we
doe as the most do, for so should we with
the most do evil, yea though we did some
thing, by following such a principle; that
of it self were good, yet being drawne out
of such a filthie defiled puddle, the same
were altogether stained, for we must doe
good thinges because they are good, & be-
cause the Lorde hath required them
to bee done, and not because men like
of them, &c.

Exod. 23. 2.

Isai. 8. 12.

Iere. 15. 19.

Eze. 11. 12.

Ioh. 9. 4.

Rom. 12. 8.

Ephe. 2. 2.

T. What is the first commande-
ment?

L. Thou

Catechizinges vpon the

L. Thou shalt haue none other gods but mee?

T. What are we here forbidden and what are we commaunded?

L. Wee are forbidden (4) to haue any false God, whether it be fained deuise or any creature, to yeld therunto that which is due to the true liuing god, of any part therof: on the other side, we are commaunded (5) to haue the Lord to be our God, and to yeeld vnto him all that is his due, &c.

Obfer.

Here are noted vnto vs two sorts of false Gods, which wee are forbidden to haue. Under which two kinds may all false Gods be comprehended. The first sort are such as are in deed nothing, nor euer were, but only imaginations & fantasticall deuises of sonde heads, whiche whatsoeuer their foolish mind liked, would haue & same to be accounted as a god, such were Baal Astarte, &c. The other sort are such as being indeed creatures that God hath made for our vse, whereunto man through his folly so tyeth himselfe, and is so snared with one affection or other of them, that the

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Lord is eyther altogether oꝛ foꝛ the most
 part thrust out of place, those thinges
 which are due vnto the Loꝛde being giue
 to the, but the Loꝛd foꝛbiddeth vs to haue
 any false oꝛ strange G^{OD}, therfoze wee
 must neither haue this kind of false God,
 noꝛ the other. But is that sufficient: no,
 foꝛ that were to become Atheistes, and it
 is euen all one to haue false Gods, and to
 be without G^{OD}, as they are that haue
 no regard of the eternall. Therfoze both
 the Loꝛd require of vs in this commaun-
 dement, that we haue him to be our God,
 and account him our ioy and felicity, yel-
 ding wholly vnto him, that which is his.
 Et. p^{ro} as cōcerning such thinges as p^{ro}-
 perly belong to the Loꝛde, neyther can
 without horrible sacriledge, be giuen vn-
 to others, as they are of diuers kyndes,
 so may they not vnproperly be referred
 to thre p^{ri}ncipal heads. The first is a so-
 ueraigne feare oꝛ reuerence, answearing
 to his greatnesse & wisdom. The secōd
 is a singular loue aboue all thinges to his
 maiestie, answearing to his louing kind-
 nesse, out of which two proceedeth, wil-
 ling obedience, both general and particu-

C

let:

Mat. 22. 21.

Dent. 4. 10.

Ex. 10. 12. Ex.

30. 16.

Ioshu. 23. 11.

Catechisings vpon the

Psa. 91. 1. &c

& 145. 18.

Iere. 14. 22.

Nabū. 1. 17.

lar: the third is a stayed affiance or sure trust in him, and wearing to his bountifull providence towards his children, out of whiche proceedeth true prayer, thanksgiving, and free acknowledging of his bountifulnesse, &c.

Iere. 10. 2.

Then whatsoener we feare, in suche sort as thereby we be moued to disobey the Lord, the same we set vp as a false God to our selues, &c.

Mat. 10. 28.

Be ware then how you feare witches and sozcerers in such sorte as thereby to disquiet your selues, yea, and fall at composition with them (as we see some doe) for feare of their displeasure, for so should the same become a false God to you. Be ware also, least for feare of the displeasure of any man, as Landlord or other, you yeelde to doe that whiche the Lord hath forbidden, or not to doe that whiche he hath commaunded, for in so doyng, you make mā a false God to your selues, generally whatsoener thing, we suffer our selues to be insnared withall, so as thereby we be withhelden from giuing the Lord his due feare and reuerence, the same is vnto vs a strange or false God,

God, &c. So likewise concerning things be- *1. Joh. 2. 15.*
 lightfull, wherein men too much deceiue
 themselves before they bee aware, by gi-
 uing ouermuch thereto, making them-
 selves thereby vnapt and slouthfull to
 render the Lord his due, for not to speak
 of the miserable couetous persons,
 whomongers, wantons, gluttons, *Ephe. 5. 5.*
 drunkards, and such like, which swallow *1. Cor. 6. 13.*
 yng in their filthines, place therein their *Phil. 3. 19.*
 chiefest felicitie, how often shall euen the
 childzen of God feele themselves so intā-
 gled in the delight of earthly thinges
 which of them selues are good, that there-
 by they cannot rightly tast of the Lord,
 much lesse readily yelde vnto him suche
 perfectiō of loue as his bounty requireth?
 so that not only the Epicures, but also e-
 uen the childzen of God, doe stowe, and
 then abuse the good creatures of God to
 an euill end, attributing that to the cre-
 ature which is due to the creator. And as
 concerning the affiance wth the Lord re-
 quireth of vs to haue in him, how oft do
 we place in his stead our wisdōe, riches,
 friends, & what not: so y^t if any calamitie
 oppresse

Catechisings vpon the

oppreſſe vs, where do wee reſpoſe our truſt
of deliuerance? Cleerely in the outwarde
meanes to helpe, rather then in the Lord
the Authoꝝ of all good meanes, nay, are
there not many at this day, which eue in
the cauſe of religion and ſaluation, ſay
themſelues ſo ſurely on cuſtome and ob-
ſeruing of vſages, that they perſwade
themſelues to bee in moſt ſafetie by the
ſame, although in things moſt friuolous,
ſo that they will euen earneſtly contend
foꝝ the retayning thereof, moſt manifeſt-
ly agaynſt the ſcriptures of God, but in
ſuch thinges, as the Lord requireth, there
they are altogether cold. Thus they make
cuſtome their Lady of Walsingham, whō
they ſerue with ſuch aſſuredneſſe, &c.

Iere. 44. 17.

&c.

The Lord graunt vs his grace that we
may reſt our ſelues on him, and carefully
ſeeke the furtherance of his glory, &c.

T. For what end are we forbidden &
commaunded theſe thinges?

L. To the end that God may haue the
whole glory as it is right.

Obſer.

If therefore wee haue any falſe God, if
wee giue to any thing that which is the
Lords, if by meanes of any ſuch thing, we
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second commaundement. 19

yeeld not the Lord his due, then shall we be found to be traytours to God, in aduancing an other, as concerning our selues, in his state, and robbing him of his due honoz and glory, &c.

T. Which is the second comādemēt?

L. Thou shalt not make to thy self any grauen image, nor the likenesse of any thing that is in heauen aboue, nor in the earth beneath, nor in the water vnder the earth, thou shalt not bowe downe to them, nor worship the, &c.

The Papists seeing this commaundement to be so flat against their images and superstitious worshippings, although they had all thinges in Latine, which the people coulde not vnderstande for the most parte: yet they thought not theselues sure enough, but doubted y one or other should by this commaundement, finde out so much as woulde betwray the wickednes of their idolatries: therefore in such booke as were vsuall to be chopped ouer among them, whersoener the tenne commaundements should haue been, they left out alsogether this second commaundement, to the end, y so the light being

Obser.

Iohn. 3. 20.

Catechisings vpon the

imprisoned, their wickednes, walking
abroade in the darke, might not be decei-
ued at al, so greatly did they feare to haue
any sparkle of the light to shine on them.
And because all men spake of ten com-
maundements, least in reckoning there
should be found but 9, therefore they par-
ted the tenth comādemēt into twayne,
thereby to supply the want of this secōd
cōmaundement, so that to hyde one fault,
they commit two, &c. Surely if we did
consider but this wicked fact only of the
Papists, in beeyng so saucie to snatch a-
way, choppe & change with the very espe-
ciall cōmaundements of the Lord, it were
sufficiēt to moue vs altogether to cōdēne
them of most wicked treachery agaynst
god, & deceitful dealing towarde men, &c.

But God be thāked, who (not withstan-
ding al their wickednes) hath for his elect
sake preserved his word whole, perfect, &
uncorrupted vnto vs, y^e thenceby we may
receiue cōfort, & therein be perfectly sur-
nished with instruction to saluation, &c.

Q. What are wee heere forbidden and
what are we commaunded?

A. We are forbidden (6) to haue any des-
uised

Deut. 4. 2.

Rom. 15. 4.

2. Tim. 3. 17.

second commaundement. 20

uised image or inuentiō of mā, for any
religiō, or holinesse. We are cōmanded
(7) to worship God after the spirituall
and true manner, and to destroy Idols,
and idolatrous inuentions.

It is not possible y man can deuise anie *Obfer.*
Image to represent the Lord, but such as
must needs be a great reproth vnto him,
by exceeding ouermuch imbecing his glō
rious maiesty, for what likenesse is there
betwixt God, who is immortal, inuisi- *Iere. 10. 10.*
ble, incomprehensible almighty, maker
of all thinges, most wise, good, &c. And a
corruptible and visible Image, of small
quantity, of no power, that can doe no-
thing, senselesse, &c. What horrible
blaspheming of God is it therefore, to set
forth such an Image of God, as though
hee were suche a one. Is it not to with-
draue from him all the glory of his God-
head? &c. *Isa. 40. ver.*
10. to the 27.

(Deuised image:) This word deuised
is set downe to expresse the force of the
word, grauen, which is in the cōmande-
ment, so that we must not condemne suche
markes of the deitie as the Lord himself

Catechisings vpon the

Gen. 1. 27.

Ephe. 4. 24.

bath imprinted in his creatures, & name-
ly in mā, whom in respect of the excellen-
cy wherewith hee indued vs aboue other
earthly creatures, hee saith to be made ac-
cording to his image, in holinesse, righte-
ousnesse, wisdom, and princely autho-
ritie ouer other creatures, wherewith hee
furnished vs, which excellencies although
by sinne they be defaced in vs, so as if the
Lord should enter into iudgement with
vs, according to our own estate, he should
not acknowledge vs for his, hauing lost
that his brand of righteousness, wherewith
we were marked: yet in vs, that haue cast
of old Adam, & put on Christ y^e expresse I-
mage of God, detesting sinne, & hūgering
after righteousness, the Lord doth stil ac-
knowledge his renewed image, which yet
is not to bee condemned by the name of
grauen or deuised Image, &c.

Or any other image or inuentio, for a-
ny religiō or, &c. The artes of paynting,
ingrauening, imbroyering, caruing, ca-
sting in mettall, &c. are not here simply
forbidden: but that any thing so deuised
shoulde bee vsed for any holinesse, or
that any affection of holinesse shoulde be
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second commaundement. 23

attributed thereunto, that is here forbidden by these words of the commaundement, Thou shalt not bow down to them nor worshipping them:

For that kinde of inwarde reverence which the superstitious minde of man beareth toward such thinges, is odious idolatry, and as apparant to the Lord, as if it were done with cap and knee before men, and therefore most lothsome vnto his maiestie, although the same appeare not in the sight of man, &c.

*Ezech. 11.
21. & 143.*

Zachar. 13. 2

So that the hauing of images of other thinges besides God for any kinde of pretended holinesse, as though they could teach vs some good thinges after some better maner then the Scriptures doe, or stirre vp our mindes to godlines, rather then such good meanes, as the Lord hath geuen vs, or to further vs therein, or such like, in all these causes we see the hauing of images is forbidden, &c.

Hose. 4. 12

In the commaundement going before, we are forbidden to give any parte of the diuine honour to any such thinges themselves, whether they bee in the heauen, earth, or Sea; but to geue the whole glo-

Catechisings vpon the

rie to the Lord, to whome it belongeth, how much lesse ought we to esteeme of the images of such things, which are but shadowes thereof, yea and but lying shadowes neither, for so doth the prophet call them what profiteth the image? for the maker thereof hath made it an image and a teacher of lies, the stock (so contemptuously doeth he call the images) is a doctrine of vanitie, and a work of errors, a lying, bayne, and erronious kinde of worshipping must they needs therefore teach, &c.

As for other inuentions of men which are not so properly to be feared Images, and yet are bled very religiously as of matters of no small holinesse among the superstitious sort, those also are condemned in this commandement, and that by the name of idolatry, for as much as they proceede from a minde infected therewith, and degenerating from the true sinceritie whiche the Lord requireth in his worshippers, whereupon our Saviour Christ giveth this sentence: they worship me in bayne, teaching for doctrines the commandements of men, and so

Hab. 2. 18.

Iera. 10. 8.

Isaiah. 41.

Isaiah. 41.

Act. 17. 25.

Zach. 10. 2.

Mark. 7. 7.

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so doth the Prophet Dauid protest, that
 he hateth bayne inuentions, as most cō- *Psal. 119.*
 trary to the Lawe of God: if the vñing of *113.*
 mens inuentions in religion, make bayn
 our woozshipping of God, if the holy pro-
 phet doe hate them, as euill thinges, shal
 wee delight in them? then haue wee not
 Dauids spirit, and then shal not the lord
 delight in vs. And no doubt the Deuill
 purposeth to worke a mischeiefe in these
 dayes by such thinges, for hee seeth that
 the grosse idolatries as woozshipping of I-
 mages, gadding on pilgrimage and such
 like, may not be sēd, and that the most
 parte in these dayes of lighte, can see the
 beastlye absurdities of suche dealinges,
 therefore he nakt woozkeh after a more
 fine couert mannēr in such cases, win-
 ning the mindes of the people to certayn
 popish customes and vsages, which they
 are not able so easely to see the wicked-
 nes of, that so their mindes beeing occu-
 pied therewith, & esteeming theselues in
 safetie therby: they may bee still holden
 in their superstitiō, & neuer receiue any be-
 nefite by the preaching of the gospell, the
 which our good worshiping should not
 beuill

Catechisings vpon the

Mark 5.12

Vt hœre am

in parte ali-

quia tandem

apud Thai-

dcm.

Pfal. 31, 6.

Exec. 13.18

Ionas. 2. 8.

Deut.7.26.

denil had rather haue his abiding among
the hogges, than that he would bee vtter-
ly excluded, sith he cannot, by a grosse ma-
ner of idolatrie, possesse men as hee did
heretofore, therefore hee tyeth them in
such snares as cannot so easily be percei-
ued, that they shoulde be addicted to su-
perstitious customes and traditions, as
setting vp of candels, and pinning of cros-
ses ouer the dead, and superstitious ring-
ing for them. Hanging kercheises to co-
uer the faces of weomen, comming to
Church after childe birth, as though they
were ashamed of some euill facte by them
committed, preserving monumentes of
idolatries in the Churches and houses,
and such like fooleries, thereby to keepe
his interest of possession among men.
And in all these things are a great sort
possessed with such a spirite of slumber,
that they cleaue therto, and strive quiet-
ly to obserue the same, as for the chiefest
pointes of religion, so farre are they of
from being able to discern the prophane-
ing of the pure worshipping of God by
such manner of dealinges. But they al-
together couer themselves with the figge
leaves

second commandement. 21

leaves of their pretended good intentes and meanings, why? what hurte doeth this? We meane well, &c.

When as in the meane while, the Lorde pronounceth that therby the woozshipping of him is made vaine, how dare this question then be asked? And shall we thinke that God will be pleased with our good meanings contrary to his wil?

&c. We are commaunded to woozship God, &c. That our woozshipping of God must be spirituall and true, euen in such sorte as the Lorde commaundeth,

appeareth by the woordes of Christ our saviour and chiefe teacher, the true woozshippers shall woozship the father in spirit and truth, and in the verse folowing he yeeldeth the reason of it, God is a spi-

rit and they that woozshippe him must woozship him in spirit and truth, therefore

when we are commaunded to cast aside the superfluous vanities of our owne deuises in religion, we may not think that therefore wee may nowe cast aside all care of religion, and geue ouer the seruing of God, no, but redresse the faultes which we commit concerning the same,

euen

Psal. 31. 6.

Pro. 12. 15.

& 16. 25.

2. Sam. 6. 6. 7

1. Sam. 15.

25.

Micah. 7. 13

Ioh. 4. 25.

Phil. 3. 3.

Catechisings vpon the

euē as when a maister admonisheth his seruiant of some misbehaviour in his manner of seruing of him, it is his parte to amēd in that point, and not to cease from his seruice, but more willingly and cherefully to goe forwarde in the same, seeing that now heeing rightly taught the trade thereof, he is well assured that his seruice, shall be accepted: so are we to be moued by the rooting out of superstition to be more diligent in the sincere seruing of God. &c.

And to destroy idoles. &c.

Both this concerning the destroying of Idolatry, and that which we haue spoken of concerning the sincere woozhipping of God, are set down together in one verse, in the 24 chapter of Ioshua, in this sort: now therfore feare the Lord, & serue him in vprightness and truth, & put away the Gods, which your fathers serued before yound the flood and in Egypt, and serue ye the Lord sithens the Lord hath geuen vs such commandement, sith he hath giuen vs such a godly prince, who chargeth vs with erecution of the same. let vs not suffer any such idolatrous deuises to be

verse. 14.

Dent. 7. 5. &

12. 3.

1. Sam. 7. 3.

Esa. 27. 9.

& 30. 22. &

31. 7.

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be continued among vs, but according to *Exod. 32.20.*
the commaundement & charge geuen vnto 27.

vs let vs rote out and destroy the same, *1. Reg. 15.11.*
that we be not found disobedient both to 12.

to God and our godly p^rinces, &c. *2. Reg. 18.*

T. For what end are wee forbidden *3.4.5.6.*
and commanded these thinges?

L. To the end that our worshipping of
God should be pure and holy with-
out mixture.

Shall we then mingle our owne foolish
deuises with the seruice which wee
yeelde vnto the Lord? In so doing we shal
deale like to such wicked seruantes, as,
taking on them to serue their maister
with wholesome fode, doe mingle therewith
some secret poison to annoy him
withal, & euē as displeasantly should our
confused minglinges bee taken of the
Lord, in making mixtures of our owne
deuises with the seruing of him, &c.

Observation.

T. What haue we to vnderstand by that
which is added, besides the names of
Lord and God, which are in the begin-
ning that howe he saith hee is a ielous
God and a sharp punisher of sinne? &c.

L. He sheweth vs therby (8) that hee is
earnestly

Catechisings vpon the

earnestly bent against idolatry, as an husband against adultery in his wife, so that whereas naturally he is inclined to shew fauour to the godly and their seede, yet in this case, especially, he wil punish both the Idolaters and their wicked children. &c.

Observation
Isaiah. 54.5
& 62.5.
Iere. 3.14.
Hose. 2.19.

Iere. 3.9.
Eze. 16.16.

THE Lorde in many places of the Scriptures, to expresse the sure band of the couenant of our adoption, setteth forth himself as an husband to his people, thereby binding vs vnto him selfe wholly without hauing any societie with others euen as the wyfe is bound to her husband. If therfore we geue our selues to any kind of Idolatrie, wee commit euen the like wickednes against the Lord as the wife doth against her husband in yeelding her selfe to be abused according to the wicked lust of others. And where in can the wyfe more displease her husband, then in playing the harlot? though in al other points her behaviour be not to be repprooned, yet if she be an adulteresse, she is to be abhorred: So in like manner though our conuersation otherwise amongest

mongst men be neuer so commendable, yet if we be not sincere in that part of religion, which so nerely toucheth the Lord but be infected with idolatry, we cannot be acceptable vnto him, but shal find him a ielous God towards vs to punishe vs most grieuously. &c.

So that whereas. &c.

The Prophet Dauid, in the 145 Psalme setteth foorth the louing inclination of *verse. 8.* the Lord towards man very generally in these wordes: the Lord is gracious and mercifull, slowe to anger, and of greates mercie, the Lord is good to al, and his mercies are ouer all his woorkes. But the especiall grace and fauour of adoption pertaineth effectually to his childre who vnfeignedly loue him, expressing y^e same by due obedience to his wil, which fauour the lord vsually extendeth, euen also to their posterities, vnto many generatiōs. But as for such as giue themselves to Idolatry, corrupting their religion, and defiling their seruing of GOD with the payson of mens deuises shewing themselves thereby to be haters of the lord how soeuer they ppretend to other, or flatter themselves

Catechisings vpon the

Isaiah. 57. 3.

Hose. 2. 4

Iere. 48. 3

Ezek. 1. 3. &

20. 18. 30.

Amos. 2. 4.

Zechar. 1. 4.

Mal. 3. 7.

selues otherwise in their owne fantasies
The Lord pronounceth punishment a-
gainst such yea and on their wicked off-
spring to diuers generations, so; if amōg
men those that are bastardes by carnall
byrth are accounted illegittimate, and
may not enioy the inheritance, which
they shoulde being true natural children.
There is no cause, wherefo; the Lord
may not iustly cut of from the covenants
of saluation, the bastardly seide of idola-
ters, which, so; taking the sincere societie
of the Lord haue geuen ouer themselves
to spirituall adultery, &c. And surely
whē we cōsider, what smal fruit the prea-
ching of the gospel bringeth forth in ma-
ny enen tyl this day, how vnapt they are
to cōceiue it, settled in their peruerse igno-
rance, as it were in their most filthie lies
and defending them selues in their per-
suasion, so; that they liue as their fathers
haue done, we cannot otherwise conceiue
of it, but that the lord doth not a litle put
in execution the iust punishment heere
threatned vpon the child;ē of idolatrous
papists, by withholding frō thē the grace
of his holy spirit, and leauing thē to them
selues to beape sinne vpon sin, vntil they
come

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second commaundement. 18

come to the full measure of iniquitie, &c.
 With therfoze by corrupting our serving
 of god, with intermingling therewith our
 olwe deuises, we shoulde prouoke & lozbe
 to withdraue away his fauour, yea & to
 poure out his indignation both vpon vs &
 our posteritie: let vs euen from the heart
 abhor the memozial of such horrible wic-
 kednes, &c.

1. Ioh. 5. 21.

Iud. 23.

Psal. 16. 4.

Isaia. 14. 21.

Iere. 3. 25.

T. For what end doth he vtter this?

Hose. 2. 17.

L. (9) That we hearing, thereby howe
 greatly al vnlawfull maner of worship
 doth displease the Lord, may be afraid
 to offend therein.

There are fewe so far estranged from
 all homanitie, but the name of adul-
 terie is lothsome vnto the so that if they
 should be accused thereof, & by common
 voice adiudged culpable, they shoulde bee
 moued euen to an irksome contempt, of
 them selues though they fealt no corpo-
 ral punishmēt: therfoze how much more
 lothsome ought this spiritual adultery to
 be vnto vs which separateth vs frō our
 god causing as it were a deuozce betwixt
 him & vs being geuen thereto: procuring
 his curse & euerlasting death not onely to
 vs but also to our childre in iust iudgmēt
 after vs, &c.

Observation.

Iere. 32. 18.

Lame. 5. 7.

D. What

Catechifings vpon the

T. What is the third commandment?

L. Thou shalt not take the name of the Lord thy God in vayne. &c.

T. What are wee heere forbidden? and what are we commanded?

L. Wee are forbidden (10) either despitefully or lightly, to speake, thinke, or heare of the name of God, that is of his maiestie, woorde, sacramentes, or workes, or any otherwise to abuse the same: we are commanded (11) to yeld and shew al due reuerence to the maiestie, word, sacraments, and workes of God, and to defend the same from reproch, abuse, and contempt.

Observation.

WE are forbidden, &c. Herein wee haue chieflie to consider two thinges: the first, what is meant by the name of God, the other concerning the vayne taking therof: for by the name of God we haue to vnderstand not onely the tyttles attributed to the dietie, but also diuers other excellencies proceeding thereof wherein the maiestie of GOD is set forth vnto vs which here are set downe by his woorde, sacraments, and workes,

woozkes, soz that therein the glozy of his
maistie chiefly shyneth, and as concer-
ning the wayne taking thereof, it is most
chiefely in two soztes, either by dispising
oz lightly regarding therof. Of the first:
are guiltie al Atheistes which contemne
God in their behauiour, by whiche A-
theistes are to be vnderstode, not onely
such as pofesse themselves to be godles,
but also such as acknowledging the di-
uine power of G D D, and a certaine
subiection on their parte to bee yeldd
thereunto, yet by their blasphemous be-
hauour and ordinary contempt shewed
towards God and godlines, they mani-
festly declare themselves to be without
God, now if the wayn taking of the name
of God (which is expzessly forbidden in the
commaundement) oz the light esteeming
thereof, may not be suffered, howe shall
such horrible contempte be taken? If it
be a great fault to passe by a man of ho-
nour without anie reuerence shewed to-
wards him, much moze is it to strike and
wound him: and enen so deale the godles
sozt in casting out their blasphemies & dis-
piteful cōtempt against god & golines. ee.

Psal. 14.

Ephes. 2. 12.

Catechisings vpon the

Now the wayne taking therof which
foz moze plainnes is set down by þ name
of light regarding, is declared to bee in
thre sortz: first in thought, when we are
without an inward reuerence in hearte,
meete foz the maiestie of God oꝝ his my-
steries, secondarily in speech when wee
speake vnreuerently of diuine thinges,
wherby the name of God is brought in-
to contempt, which is done as concerning
the maiestie of God, not only when men
swear by the name of God in a matter
of falshood, wherby they shew that they
contemne God and that they haue no re-
gard of his reuengement against falshod
and iniuries: but also when as in needles
causes, in their cōmon talke, they swear
by God, oꝝ other wayes to the imparing
of his glory, oꝝ when any speaketh of god
(though not in swearing) with any shew
of vnreuerence, oꝝ with the mouth one-
ly and not with the hearte touched with
true reuerence, Thirdly when we heare
other speak reuerently of God & we light-
ly passe it ouer, oꝝ not touched with griefe
at the vnreuerēt speeches of þ bugobly, &c
Now concerning the wayne taking of
the

Leuit. 19. 12

Zacha. 5. 3.

Mat. 5. 34.

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bus adesse Io-
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second commaundement. 20

the name of God, in respect of his woordes
(to leaue the reprochings and scoffinges
thereat to the godles Atheistes of whom
is alreadie spoken) the same is in sundry
sortes as generallye if wee haue not the
same in due estimation, to delight in ex-
ercising our selues therein, but let passe,
the same as a thing of course little ap-
pertaining to vs.

But to speak of the same in more par-
ticular maner, if in reading it our selues, or
hearing the same deliuered vnto vs by o-
thers, our inward affections be not mou-
ued thereby both to a diligent attentue-
nes, and to an heavenly meditating there-
on, then doe we take the name of God in
vayne, whereof who is able to purge
himself, but that he is guilty of this fault
at one time or other, and the more gene-
rall the fault is the greater and worse it
is, as that which like a common cōspira-
cie against God more greuously prouo-
keth him to wrath, and behold the vsuall
negligence of many at the publique mi-
nistration of the woord of god how carelesly
the same is attended vnto, so not to speak

Pr. 13.13

Iohn. 17.6

Isai. 66.2.3.

2. Reg. 22

19.

Catechifings vpon the

of the ianglings, whisperings, and flou-
ping, which the shamelesse sorte are gi-
uen vnto, a great sort when the publique
ministration of the woꝝd is in vse, wil e-
uen then bee occupied in other priuate
denotions by themselves, or by reading
of some other matter in their priuate
bookes, whereby the publique vse of the
woꝝd becommeth wayne vnto them: And
the wply subtilties of Satan to colour
his deuises, that the woꝝd of God may be
fruitles among men. To pray aright pri-
uately or to reade priuately suche bookes
as tende to godlines are both good, but to
vse y^e same, in such sort as therby the pub-
lique vse of the woꝝde should be in wayne
as it must needs be in them that are oc-
cupied in such priuat exercises, this is far
out of order, & yet by reason of the beauti-
full baite wherewith it is covered, the
danger of Satans hook, herein is smally
regarded: but we haue to cōsider y^e the mi-
nister in his publique reading or prea-
ching of y^e woꝝd, is as it were, y^e mouth of
y^e Lord vnto y^e people, w^{ch} must be diligent-
ly attended vnto & in his publike praier,
he is y^e mouth of y^e people to the lord wher
vnto

unto they must diligently ioyne themselves
 in heart, in every particular clause ther-
 of, and so pray together with him, which
 cannot bee when the minde is bent on o-
 ther thinges: let priuate prayers therfore
 & readings, vnlesse it bee the very same
 whiche at that very same instant is in
 publike vse, bee done at other times con-
 venient, other wise in hindering thereby
 the course of the worde or making it of
 none effect as pertayning to your selues, *Zach. 7. 11.*
 you must needs bee founde guiltie of tak-
 ing the name of the Lord God in vaine. *12.*
 &c. So also concerning the sacramentes, *1. Cor. 11. 27*
 which may not vnproperly bee called *28. 29.*
 seales annexed to the worde, if men con-
 temne them, which is proper to the Athe-
 ists before named, or take no thought to
 consider the true vse and ende thereof, or
 being ignorant endeavour not to learne
 the same, and thereby either lightly es-
 teeme them, corruptly conceiue of them,
 or any otherwise abuse them, in all this
 the name of God is taken in vaine, &c.
 And in like manner by the slender account
 making of the workes of the Lord, be-
 sides the malapert outrage of the Athe-

Psal. 8. 1. 9.

& 73. 7.

Catechifings vpon the

ists in contempt of the same, when we doe not so consider of the creatures of God, and the preservation thereof, with other his extraordinary woorkes, that thereby we be stirred vp to acknowledge therein, the great excellency of the woorkemaster therof, & to giue him the due glorie, but only grouelingly behold the like the brute beasts, & so superficially passe the ouer, as the common sort of the worldlings doe: here also is the name of God taken in vayne, &c.

Or otherwise abuse them, &c. As when the titles belonging to the maiesty of God, or his holy worde, or sacramentes are applyed to soxerie, witchcraft, or inchauntmentes, wherunto the Papistes are greatly giuen, with their Agnus Dei es, crossings, exrecrations, & such other diuelish deuises, and Apish toys, &c.

Generally the name of God is taken in vayne, & abused, when men pretending religion, seeke thereby worldly gayne, sauour, and glory, rather then the true vse and end thereof &c.

We are commaunded, &c. We must both inwardly and outwardly, yeeld and

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A

thirde commaundement. 30

shewe all due reuerence to the name of
 God, not onely outwardly (I say) as the
 hypocrites doe, no; yet with a certayne *Psal. 19. 14.*
 inward motion of reuerence only, but in
 full truth, heart, voyce, and behanour,
 so; as hee is the Lord of vs altogether: so
 must the whole man, and all the partes
 thereof, tende to the aduancement of his
 glory. And therefore when we take an
 othe, as in iust causes of confirming reli- *2. Par. 15. 12.*
 gion or charity, it shalbe lawfull & requisit, *13. 14. 15.*
 the same must be done only by the Lord, *Heb. 6. 16.*
 to whom it belongeth to knowe mens *Dent. 6. 13.*
 thoughtes, and to take reuenge of iniu- *Iere. 4. 2.*
 rice, the glory whereof hee will haue re-
 serued to himselfe, and therfore we may
 not make any shewe of imparting the
 same to other, as they doe that sweare
 by saints, Angels, & other good creatures *Mat. 5. 34.*
 of God, whereby they not only doe iniu- *Iames. 5. 12.*
 ry to the, in disgracing the by their vaine
 and contemptuous speech, but also vnto
 the Lorde, by making a shewe, that
 they receiue them as in equall degree
 with him, &c.

As so; swearing by thinges méerely
 idolatrous

Catechisings vpon the

Amos. 8. 14. Idolatrous, as Masse, Kilde, Crosse, Images, and such like, the Lord hath long agoe giuen sentence definitiue there against. They that sweare by the sinne of Samaria, and that say, thy God Odan liueth and the manner of Beersheba liueth, euen they shall fall, and neuer arise vp agayne. And agayne: that hee wil cut of them that sweare by the Lord, and that sweare also by Molech. Beware therefore holwe y^e ioyne other with the Lord in your othes, &c. And defend the same. We cannot forbear them that utter reproch towarde any of our selues, or others whom we beare fauour vnto; But we will answer in defence of our selues: and shal we be colde in Gods cause to see his name set at naught. And we be nothing moued thereat, but lightly passe it ouer as a matter not belonging to vs: Then is it apparant that we are not indued with Dauids spirite, who earnestly contended with those that
1. Ephe. 1. 4. 5
Jere. 5. 7.
Isai. 63. 16.
Psal. 16. 4.
Psal. 139. 21. contemned the Lord, &c.

T. Wherefore are we forbidden and commaunded these things?

L. To

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- L. To the ende that Gods name and
soveraigntie might be hallowed and
worthely accounted of.

The first petition (you knowe) of the *Obser.*
Lords prayer is, that his name bee
hallowed, to which ende this commaun-
dement is heere giuen, that wee with di-
ligent endeuour should seeke the furthe-
rance therof. Now if we make this pray-
er day by day, that Gods name bee halo-
wed, and in the meane while, wee pro-
phane the same in our behauiour, is it
not euen to make a playne mockery of
God? Wee woulde bee loth to doe any
thing that should rebound to the reproch
of such a one, as both in respect of him-
selfe, and of his liberalitie bestowed on
vs, wee were bounden to reuerence: and
yet in abusing of Gods name wee doe the
same to the Lorde: see to what inconueni-
ence this misbehaviour tendeth, &c.

- T. What meaneth the threatning that
followeth, that he will not holde him
guiltlesse, that taketh his name in
vayne.

L. It

Catechisings vpon the

L. It is a speciall sentence of condēnation against the transgressors of this commaundement.

T. To what end serueth it?

L. To moue vs to haue a speciall care to the keeping hereof.

Observation.

The generall thzeatnings which the Lord vttereth against the transgressors of the lawe, if wee were well aduised, were sufficient to moue vs to a continuall watchfulnesse in euery speciall parte of our duetie therein required: Nowe saying the Lord moreouer here giueth vs a speciall sharpe admonition for the reuerencing of his Maestie, ought not the same to bee as it were a continuall pricke in our conscience to cause vs to behaue our selues warely in this poynt? &c.

The Lord cannot abyde that wee that are but rottennesse shoulde procure the defacing of his glozve, and therefore hee also sayeth: They that honour mee, will I honour, and they that despise mee shall bee despised, &c.

1 Sam. 2. 30.

Zach. 5. 3.

T. Whiche is the fourth commaundement?

dement?

L. Remember that thou keepe holie the Sabbath day, &c.

T. What are wee heere commaunded?

T. We are commaunded (12) on the Lords Sabbath to rest frō our worldly businesse, & so to resort to the publike ministry of the worde of God, to giue our selues to holy exercises, & heauenly meditations, & all the time of our life to rest from the workes of our corrupt nature.

T. What are we forbidden?

L. We are forbiddē (13) on the Lords sabbath to vse our worldly affayres, or any trifling vanities, to bee negligent in publike or priuate godly exercises, to be carelesse of holy & heauenly things: & then or any time of our life to follow the inclination of our corrupt nature, &c.

I If we must on the Lords Sabbath rest *Obfer.*
from our laboures, and not giue our selues to worldly businesse, nor to fleshly vanities, but assemble our selues together to the publike minifterye of the word

Catechisings vpon the

Leuit. 23. 8.

woorde of God and sacramentes. And that by the commandement of the Lord: how dare men bee so bolde, so to appoynt that day, as a great sozt doe, to goe and riue abzode to dispatch certayne ordinary obde businesse which they haue in hand, as making of woorldly bargaines, calling in of debtes and such like, whereby they perswade themselves, that they haue cause vrgent enough to excuse them of absence from the holy assemblies? before men it may bee so taken, but yet the commandement of the Lord will stande in due force. And an other sozte, how dare they spend that day, oꝝ the most parts thereof, in the vayne delights of the flesh, as gaming, dauncing, cupcompani- ning, &c. Whereby they become altoge- ther vnapt to godlinesse. And verely, though they were neuer so honest recre- ations, yet were it meeke that on that day, y^e same should be vbled most sparing- ly, least that beeyng mynded to refreshe our dulnesse, wee forget our selues what businesse wee haue in hande, yea, and thereby neglect our duety in heauenlye thinges, and so hurte our selues, in the
end

end as much as wee presently displeas
the Lord, &c.

And to giue our selues. If wee must
on the Lordes Sabbath giue our selues
to Godly exercises and heavenly medita-
tions, and not to be careless of holy
things, but as wee haue publike godly
exercises in the Church, so at home o-
thers must giue our selues to med-
itate thereon, to confer one with another,
of things which wee haue heard, to vi-
sitate the afflicted, to vse priuate prayers,
to meditate on the wordes and workes of
God (et.) Withens, I say, wee muste
be occupied herein, let not any hereaf-
ter aske this question, what shoulde wee
doe on the Sunday, after the time of
common prayer, but passe away the time
in some sort or other: Merely if matters
be displeased with their seruantes, for
spending the time idely. wherein they
shoulde apply their worke, shall wee
think the Lord will be well conten-
ted with them, which when they shoulde
doe his worke either by the themselves
as floure bellies therein or els, altoge-
ther neglect the same to serue their owne

Catechisings vpon the

holynesse, &c.

And all the time, &c. This is the spirituall vse of the Sabbath, which was figured by the Ceremonie of resting the seventh day among the Iewes. whiche although in that respect it ended in Christ yet the truth and substance thereof still remaineth, and hath it place among the children of God, that is, to cease from the workes of the fleshe, to cast of olde Adam, to put on the newe man, to delight and settle our selues in the workes of the spirite, and to stay our selues in a sure hope of eternall rest, perfectly to be ioyed by Christe. But howe this is obserued I appeale to enery mans owne conscience, yet is it a commandement of the Lorde, and a dutie whereinunto we are bounde, &c.

Isai. 58. 13.

Eze. 20. 12.

T Wherefore are wee commanded and forbidden these things?

L To the ende that being furthered by suche helps, wee might rightly meditate the kingdome of God,

cōsidering that altho we may haue time to rest
 yet our seruants haue not time to rest
 of our hystorie, he shall not be able
 to doe his worke. If the souldier
 haue not time to arme himselfe, he will
 haue small courage to intyffande the
 enemy: if we haue not time to receive
 the word of eternall life, that is the
 instructions of Gods holy word, and
 to furnishe our selues with the harnes
 and weapons of the spirit, we shall be
 farre vnmete to take in hand the
 worke of the Lorde, to the setting
 forth of his honour, or to defende our
 selues from the fury of the enemy: for
 this cause therefore hath the Lorde gi-
 uen vs the Sabbath, that we may as
 it were with good aduise, prepare our
 selues to be ready furnished at all times
 among the affaires of this life, to keepe
 our selues within the compasse of godli-
 nesse, so that although we be in this
 world, yet our conuersation, minde, &
 felicitie may be in heauen: and although
 we stand in the assault many times,
 & sundry waies to wound be to death, yet
 we shall not be wounded.

Obfer.

Phil. 3. 20.

we may be alwayes readie furnished to
 1080 **spare his blowes, and to strike him**
again, with the Croorde of the spi-
rite, &c.

Power with the Lorde hath given him
to use these helpes by the Sabbath, if we
neglect the same, whom can we blame
but our selues, when we fall in his an-
temptness to Godliness, when we are
saint hearted in the cause of saluation,
and weak to withstand the tentations
of satan.

And may we not impute a great part
of the ungodlinesse, ignorance, and infir-
mities, which overflow in the multitude
at this day, even to this, that the right
use of the Sabbath is so commonly ne-
glected, &c.

To what ende is it said: that we
have libertie to worke sixe dayes, and
that the Lorde hauing in sixe dayes
created all thinges, rested the se-
uenth?

The former sentence sheweth
that there is no cause why we should
repine to bestowe the seuenth day in
the

able service of the Lorde, seeing that
he hath given vs the libertie of six
dayes for the promise of this life:
The latter sheweth that in right ob-
serving of the Sabbath, wee shall
become like to our heavenly fa-
ther.

WEE doe all of vs acknowledge *Obfer:*
a great untowardes in our first
Parents, that hauing the libertie of all
other trees in the Dycharde, yet could not
be content to forebeare one at the Lodes
commandement.

Gen. 2. 16. 17

For we sith the Lorde hath given vn-
to vs six dayes therin to provide things
conuenient for this life, that we not wil-
lingly bestowe the seventh in heavenly
exercises at the Lodes appointments.
When shall we be found guiltie with A-
dam, in his vnthankfulness, or: The
latter, &c. In our observing of the
Sabbath we become like vnto the
Lorde, and that not only in resting the
seventh day as he did, but also in this
that thereby wee growing vp into a

*1. Pet. 1. 16.
Rom. 8. 23.*

C 3

Spiri-

spirituall life be fenced into holines
and waie strong in godlinesse, & there-
fore wee will be like unto our heauen-
ly father, that he may acknowledge vs
for his children, let vs be more precise
in observing of the Sabbath, then is cu-
monly accustomed, or els the defor-
mities of old Adam will make vs lothsome
in his sight.

**Q. Which is the fift command-
ment?**
**A. Honour thy father and thy mo-
ther.**

**Q. What are we here commaunded
and what are we forbidden?**
**A. We are commaunded willingly
(14) to yeelde all convenient duties of
humilitie to them that are in degree
aboue vs, and to deale fatherly with
them that are in degree vnder vs: on
the other side we are forbidden to
be stubborn or vnreuerent towards
those that are aboue vs, or to deale cru-
elly or carelesly with those that are vn-
der vs.**

This

This is the first commaundement of the seconde Table, wherein we are taught our dutie towards men: first the Lord. will haue vs to haue a care of that dutie which belongeth vnto him, as is set downe in the first Table, then in our order to haue a respect to men, that our behaviour and affection be right towards them, according as the Apostle Peter requirerh to feare God, and to honour the king, &c. *1. Pet. 2. 17.*

Wee are commaunded, &c. *1. Pet. 2. 17.* as the word set downe in the commaundement is honour, here it is somewhat more largely exprested, by this speech that we must yeeld all conuenient duties of humilities and the like. Parents is extended to all that are in degree aboue vs, namely those whom the Lord hath made more notable then vs, by some prerogative of excellencie, wherein we comprehended not only our naturall parents, to whom by speciall restraint, we are most merely bound, but also our princes & magistrats, pastors & teachers, maisters, & learned, &c. againe such like, whom the Lord hath adorned with som precious gifts aboue

Catechisings vpon the

the common sort; or at the least, about
us: which humilitie of the Lord
we may not despise, but reuerence the
same, wherefoever we perceiue it, yea,
and the parties themselves on whom the
same is bestowed, in respect thereof, &c.

And as concerning these duties of hu-
militie, they are of diuers sortes as occa-
sion requireth, yet such as (to speak more
largely then to comprehend all in lone)
may not vnaptly bee referred to some of
these three: Namely, reuerence, obedi-
ence, relieuing, or maintenance: Not
that each of these both in equall measure
belong to all superiours: But accord-
ing to the proportion of the cause, or
estate of the partie is the same to be
intended or imitted, &c.

As for the speciall parties; and
first of naturall Parents, all these doe
belong vnto them, yet with some limi-
tation, and the scope is it set within in
the answers; that we muste performe
all conueniente duties: For if we so
reuerence our Parents, that we make
none of them, accounting of them as

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God or in obeying them in such things as are against the Lord, as some time it cometh to passe, that the godlesse and vnadvised parentes shall so require of their children, this duty is not convenient, and therefore not to be yielded. Otherwise these three proceeding from a true childely love, are required of every one to be yielded to their parentes, to witte reverence, obedience, and maintenance.

If children must reverence their parentes by the commaundements of the Lord, howe shamefully doe a great sort forget themselves, to make small account of them, as by their behaviour may appeare, yea to witte will not suffer to flout and mocke them, especially being become simple or softe witted by age or other infirmities. If children must in the Lord obey their parentes, how cometh it to passe that wee heare so many complaining of the vncolourableness of their children, that they will not be ruled, that they are stubborn against them, & that they will not doe any thing as they bid them? If children must relieve their parentes, being in distress, as the Lord

Leut. 19. 9.

Eph. 6. 1.

Mat. 23. 23.

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Catechisings vpon the

best oportunitie to the child to performe
the same. (as besides the commaund-
ment, nature bindeth) what monstrous
birthes then are those, who their parents
being impotent by age or otherwayes,
will not, to the bittermost of their power,
be helpfull to them, but rather desira
their ridance by death, that they may

1. Pet. 2. 17. not be burdensome to them. *The same*
Ibid. ver. 13. these also belong to princes and others
14. 1. 2. 3. governours or maiestates, according as
Rom. 13. 1. 2. is needfull or convenient for their estate
Psal. 82. 1 and charge. If aduices must bee reue-
renced, neither that in their office have
the place of God, what have we to thinke
of the Pope, who sleeth aduices as dogs,
prophane their royall crowne, with his
execrable feete, as though their greatest
excellencie were most contemptible. *et.*

Dan. 6. 22.
Act. 5. 29.

If they must be obeyed, as altogether
is required, but in such things as be
against God, both the Pope and papists
regarde this, who make none account
of the commaundments of princes, be
they neuer so good, unless they be fathers
of the Pope, being agreeable to the platte
fourme of his deuillish Hierarchie. *Sec.*

as if they must be magnified, as the
 great affaires of the publique govern-
 ment of a Kingdom doe require: howe to
 this neglect of miserable hidgedes,
 who to fill up theire bellies with
 power in these princes behalfe, when
 it is required by whome these whole
 subsidies are reserved in safety
 day, but what have we to thinke of the
 Pope and his, who should like
 the impossibility, but should the order
 spoyle of gods princes, and the red-
 dyng of your but holde of papists, and
 your felicity, as you know what it is to
 be a papist. Surely it is to be a traitor
 four to your prince, besides the treason
 against God, so (not to speak of any pri-
 vate considerations) the Pope will not
 acknowledge any to be a traitor, but
 but such as are by him allowed, and that
 will geve themselves to him, *Per quem*
 which our good prince is to be the Pope (*scil. papā*)
 still bless with his favour, denying the
 allowance of God as most manifest,
 in the consent of his good subjects, ne-
 ver requires, nor ever would give his self
 to raine by the authority of his majesty,

but

Catechising vpon the

but by the Lorde, and therefore by him is
he counted an usurper. (and wicked usur-
per that so imagineth) which traitorous
position all that are Papists must needs
holde, and therefore such as are Papists
of her Maiesties Dominions are in these
most wicked traitors, to whom the Lord
conferre in their treason, oyle to
them speedy repentance. Amen. &c.

These that also have been considered
to belong to the spirituall pastors or
teachers of Gods worke, not absolutely
but in the Lorde, and according to the ex-
cellencie of their office and to the which
being faithfull stewards and distribu-
tors of the secrets of God, may not be
lightly accounted of.

If the ministers must be esteemed of
and had reverence, what will become
in the end of the generall conspiracie
of contempt, which by the common sort
without difference is concluded against
them, as our pious Sir John the Parson;
what in this contempt not on-
ly falleth on the messenger of the Lorde,
but also on the message, yea and on the
Lorde him selfe the author thereof. &c.

The

1. Cor. 3. 7.

1. Cor. 4. 1.

Heb. 13. 17.

1. Tim. 5. 17

18.

Phil. 2. 21.

2. Cor. 5. 20.

Exod. 16.

1. Sam. 8. 7.

Luke. 10. 16

The ministers of the word must be obeyed in all such both generall and particular advertisements as by the authority of the state they bee lawfully set downe or require to be observed: but howe is it no more a dayes: what is the common speech: namely this, what soe, wilt thou bee shide by him? wilt thou followe his aduise? shall he appoint vs what we shall doe? liues we not well enough be- fore he came to the towne? we will do as wee see good, let him say what he list. *quodlibet*

Thus they stoppe the gates that no goodnes can enter into them, *quodlibet* Whirly, they must haue due mainte- nance: here let abbottes, factours, fat- leasses of ministers linings, couetous compositioners, & such like, consider with themselves, whether they yelde main- tenance to the reliefe of the ministers of the word, or exercise deceiuaunce, to their impoverishing: but if it were only the hurt of the ministers, the matter were not so grievous, but there of also follow- eth the damage to the poore people in being depriued hereby of their spirituall food, as may appeare by the miserable

Act. 7. 39.

Hebr. 13. 17.

Iere. 44. 16.

17

Ezech. 33. 31

32.

Amos 5. 10.

P. e. 2. d. 48

experience of those places, for the worse
part, where such dwellings are used. And
howe can it be otherwise? for how can
any worthy employe be accomplished by
that wantonr which is purchased by the
provision of vitall and other furniture?
et. illu. et. illu. et. illu. et. illu. et. illu.

1. Cor. 9. 7.

.81.44.795
 7
 38.22.002
 .55
 .01.27.001
 Eph. 6.5.9.7
 may they also that are masters,
 even of the common sort, require their
 these duties, in a certain measure of
 their servants, to be remembered in re-
 spect of that higher estate to which the Lord
 hath given them above their servants,
 although in it selfe it be but bare
 waye therefore with that latitude
 partemelle of servants to towards their
 masters.

Eph. 6.5.9.7

¶ To be obeyed in such things as they may lawfully require; yet we heare
common outcries of maisters that their
servants are froward, obstinate, & car-
dlesse of their commandments, &c. To be
mainteyned by their servants in al law-
ful and honest causes, so that if the maister
be distressed the serving may not ther-
by shrink from him, but as much as lieth
in his power to comfort, aide, and assiste
him, &c.

Boise

For we for the aged, wise, and learned be-
ing none other wise bounde vnto them,
but in respect of themselves, reuerence is
the chiefeſt thing that we owe vnto them,
not that we muſt altogether neglect them
being diſtreſſed, nor not ſolowne their good
advice giuen vnto vs, but in this, to deale
as ſhall ſeeme moſt behoouefull for vs, &
in the other to reſpect them aboute the com-
mon ſort, yet ſo as wee neglect not there-
by other thinges wherewith wee are
more neceſſariely charged.

For the ſuperiours muſt alſo con-
ſider that they owe a dutie to their in-
feriours, to whome the Lorde hath made
them as fathers, whiche although it be
in diuers perticular ſortes to be conſide-
red, yet may it not vnſittely be com-
priſed in lyke manner in three thynges,
ſhowing as it were out of the ſountayne
of loue, namely in inſtructing, cheriſhing,
and well ordering.

Parentes muſt inſtruct their children
not onely in thinges needefull for the body
but much rather for the ſoule, but w^h loz^d
howe is this latter eſpeciall neglected.

Cheriſh them, and not deale roughly
with

Leue. 19. 32

Gne. 18. 19

Ephe. 6. 4

Eccle. 15. 14

Deut. 4. 10

Ephe. 6. 4

Catechisings vpon the

with them. *et. c.*

Pro. 13. 24.

Eccl. 10. 1.

Isa. 49. 23

Jerem. 22. 17

Ezek. 22. 27

Mich. 3. 2. 3

Rom. 13. 4.

Pro. 20. 26.

Alt. 20. 28

Col. 1. 2. 8.

3. Tim. 2. 24.

Ezek. 34. 4

Zachr. 11.

16. 17

1. Cor. 4. 21

1. Tim. 4. 1

Titus. 2.

Order them well with counsell and
correction, and not suffer them to have
their owne willfull doings. *et. c.*
Princes also must instruct their subiects
by furthering of good learning and true
doctrine both humane and diuine. *et. c.*
They must cherish them and not viole-
ntly oppress them. *et. c.*

Keep them in due order by their au-
thoritie and not suffer them to line bau-
tishely every one as he will. *et. c.*

So Pastours and teachers must in-
strut their people faithfully in the doc-
trine of the worde of God, not onely ge-
nerally but also every one particularly
as shall be requisite, that every one in his
degres may become perfect in Christ Je-
su. *et. c.*

They must cherish their people, by
bearing with the weake ones labouring
to strengthē them, comforting the sorow-
full, and releasing the needie, they must
well order them by right vling saye and
thoritie as to them belongeth, not suf-
fering any stubbornesse, wilfulnesse, con-
tempt, or negligence to be in any, as con-
cer

cerning such things as appertaine to godlines and good order, but to the utmost of their power rebelle the same. &c.

Maisters in like sort must instruct their servants, not only in things apperteyning to this life, which is necessarily required, especially in them that have apprentices, to teach them faithfully their occupations and trades of living: but also in the heavenly doctrine by their domesticall godly exercises of the Christian Philosophy. &c. They must cherish their servants, not onely in relieving them in the time of sicknesse, or other hurts that may come vnto them, but also by an ordinary favourable dealing with them, in bearing with their infirmities and not shew themselves rigorous, hatefull, and tyrannous towards them. &c.

So must they also keep them in order, that they be not of dissolute behauiour, abusing their masters, favourable dealings with them too a licentious libertie in euill, to the offence of the Godly, their masters reproch, and hinderance, & their owne destruction. &c.

In like manner must the aged, wise, and

¶

lear,

Gen. 17. 12.

13. 27.

Ephe. 6. 9.

Col. 4. 1.

Psal. 101.

7. 8.

Prou. 29. 21.

Catechisings vpon the

Tit. 2.2.

learned behaue them selues in such grauitie and sobrietie, as is meete for their estate, that seeing the Lord hath commanded them to be honoured, they shew them selues in deed honourable, least they take to them that which is none of theirs. &c.

T. Wherefore hath the Lord commanded and forbidden these things?

L. To the end that these degrees which the Lorde hath ordayned among vs, shoulde bee orderly continued without confusion.

Obser.

As mans bodie is made of many members seruing to y^e seuerall uses of mā: euen so hath the Lord distributed the body of his common welth, into diuers sortes of people, some for one vse, some for an other, so as that which is lacking in the one, may be supplied by the helpe of an other. Nowe as it were a great absurditie to require that the bodie were but one member, as it were a confused lump without handes, fete, eares, eyes, (&c.) euen as great an inconuenience were it to haue all people here of one degree, estate, and calling, to whiche inconuenience they tende, which regard not

(Mat. 24.2.)

to keepe themselves within those bounds
whiche the Lord to them hath limited,
and to giue that place and duty to others
which to them belongeth, the Lord liketh
not of confusion, neither were it good for
vs, but most hurtfull, let vs not therefore
in any point be found furtherers thereof.

T. What meaneth that which followeth,
that thy dayes may be long in the lāde
which the Lord thy God giueth thee?

L. It is a promise of long & prosperous
life, so farre forth as shal be behoueful
for vs, obseruing this lawe.

T. To what ende serueth it?

L. To allure vs to the obedience here-
of, giuing vs therewithall to vnder-
stand, that we may not looke to haue
good successe in this life, if we be not
content with those orders, which the
Lord hath appointed for the preser-
uation thereof.

Although this promise did most chiefly
appertayne to the Israelites, so, the en-
ioyning of the land of Canaan, which being
a signe of our heauenly inheritance in the re-
spect is become an heauenly promise to vs:

Obser.

Catechisings vpon the

I. Tim. 4. 8

yet considering that the Lorde is no lesse
liberall towards vs, then he was to them
euen in thinges of this life we are not
excluded from the benefites of the corporall
promise, but are made partakers
thereof, so farre as the Lorde seeth to be
for our commodities. Not that he must
nowe nourish vs vp like young babes,
as the childish Israelites were fedde and
allured continually, with this or that
earthly benefite, as it were children bal-
lied vp with cake bread, apples, & plums:
But beeing nowe of ripe age, wee must
haue regarde to take holde of the hea-
venly thinges themselves. And further, this
comfort doe we receiue by this promise,

Deu. 28. 3. 4

euen corporally considered, that beeing
carefull for the obseruing as of other, so
namely of this commaundement, we
haue a good testimonie thereby, that our
life is a blessing of the Lorde to vs, which
as it shall tende to our welfare, the Lorde
will continue the same: whereas the life
of the vngodly, which haue no regarde

verse 16. 17.

Is.

Pro. 3. 32. 33

hereof, is in their best estate, euen the
curse of the Lorde, to themwarde, as it
were the wine or other drinke whiche
the

the felon receyvethe before he goe to the Gallies. Wee come into this world by meanes of natural parents, they nourish vs in our feeble estate: Our Princes and Rulers keepe vs from the inuasion of Forrayners and violence of the wicked, our Pastours are the meanes which the Lord hath giuen vs to direct vs in the way of eternall life, our masters maintayne vs when we haue not wherewith to liue on our selues (cc.) If wee reuerence not them by whome wee receiue these so greate benefites and shewe our selues truly gratefull for the same, what assistance can we haue either that our liues here shall haue good successe or that wee shall euer enioye the heauenly life, &c.

T. What is the first commaundement?

L. Thou shalt doe no murther.

T. What are wee here forbidden and what are we commaunded?

L. We are forbidden, either in deede to procure, or in mind to desire, any hurt to the person of any.

34 Catechifings vpon the

We are commanded in heart to loue and
in deede to be helping, what lyeth in
vs, to the safetic of the life of others.

Obfer.

First we are foꝛbidden doing of hurte
to any, which consisteth not onely in
violent abusing with the handes, but also
in woꝛdes, whether it be in thꝛeatning,
contempt oꝛ scoffing, toherby greefe and
bꝛaiall is caused to arise, oꝛ in wicked
counsell pꝛocuring damage (&c.) which
is here set downe by the name of murder-
ing oꝛ killing of the humane creatures
of God, to the end that the remembꝛance
of the lothsome deformitie of shedding
mans blood, by the cruelty of the savage
foꝛt, might moue vs to conceiue an vtter
abhorring of all the companions thereof,
oꝛ that belonging thereto, doe fauour and
pꝛocure the same, as namelly hatred, not
to loue, neglecting to aꝓꝛe, strikꝑng, (&c.)
all which tende to murder.

Ephe. 4. 31

Next we are foꝛbidden, in minde to
desire any hurt. (&c.) Wherby is to be
vnderstoode all the inwarde affections of
euill

euill towardes other, as anger, wrathe,
ennie, malice, bitternesse, (&c.) which are
þ wicked seeds, frō whence the disordered
stalkes, and monstrous fruites of out-
ward violence, brawling, rapling, quar-
reling, fighting and killing do spring, and
therefoze are so called and accounted in
the sight of the Lorde, for euen as cockle
is cockle, and Darnell darnel being seeds
in the grounde, although it appeare not
on the lande: so these cankered seeds of
wrath, and ennie are of the kinde of mur-
der which although they come not to out-
wards shew, yet the Lord beholdeth and
indgeth the secretes of the hearte: wi-
lesse therefoze we will be ouer growen,
with the filthye weeds of quarrelling,
hurtynge, and kyllynge, we muste dili-
gently picke out of our heartes, the mu-
stie seeds of malicionsnesse, if we will
haue good cozne at harvest, we must pre-
serue good seeds from whence it may
spring, seeing this is a commaundement
of G D D. that men shoulde peaceably
behaue them selues one towardes ano-
ther, seeing that nature it selfe euen

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in this corrupt estate thereof, witho^{ut} alw^{ay}
eth vs from anoying one an other, and
that the same is a most profitable lawe
for vs, what, not onely godlesse, but ra-
ther inhumane, creatures are they that
neglect it giuing them selues to discorde,
variance, contentions, and brawlinges,
like cattles and dogges, byting and de-
uouring one an other, as we dayly see a-
mong the common sorte of woollolinges :

Gal. 5. 15

But here is a question to bee mooued,
if one should maintaine against any of vs
a fals opinion against Gods truth, should
wee, to the ende to preserve peace and
quietnesse with him, yeeld unto him, and
not rather to our power defend the truth :

Here we haue to consider that wee must
preserve charitie, but in the Worde, wee
may not neglect the preceptes of the firste
table to obserue these of the seconde. In
such a case therefore we haue by all good
meanes that wee are able to vse, so to
deale that the error may bee amoyed,
& the truth imbraced, and that in a chari-
table kind of conference: if al good meanes
being assayed, & party remains obstinate
proclai

proclaiming either to yeelde vnto him, or
els farewell the bande of charitie. In
this extremitie we must admit the sepa-
ration from man, rather then from God,
yet not so, but that in the meane
while we loue him as an enimie vsing
prayer and other good meanes, that hee
may become a friende, first to God, and
his truth, and then therewithall vnto vs,
cc.

Yet is here another doubt to be re-
solved: if killing be forbidden, how may
the Magistrates doe execution vpon ma-
lefactors by punishing them with death?
And howe may Parents and Maisters
doe correction on their children and ser-
uantes? There is to be considered, that
the Magistrate, is the Minister and De-
putie of the Lord, the iust execution ther-
fore by him performed is the iudgement
of God, which hee will haue executed on
the wicked malefactors. And Parents
and maisters, as concerning due correcti-
on, haue the like authoritie ouer their
children and seruantes from the Lord, at
which, not abusing the commission to
them giuen, are in such causes not to be

Rom. 13. 14.

Catechisings vpon the

Gen. 9. 6.

charged with the b2ech of this commination
dement, seeing the Lord, who is the law-
maker hath so p2ouided a speciall excep-
tion for the maner of executing his owne
iudgements, &c.

Isai. 1. 16. 17

1. Iohn. 3. 14.

15.

Matb. 5. 44.

Wee are commaunded &c. Well
(will some man say) I am no murderer,
striker, nor molester of any, eyther by
word or dede, I beare no hatred nor
malice to any in the world, no I would
not wishe any ones finger to ache, is not
this sufficient for mee in this case? No
though thou perfourme all this, if thou
doest no more, it is but the same which a
stone lying in the bottome of the deepest
place of the Sea doth: for it neither doth
nor wisheth euill to any, but thou maist
not only abstaine from euill, but also doe
good: and therefore, besides that wee
are forbidden to harbour hatred, it is al-
so required that wee bee indewed with
loue, not only towards our welwillers,
but also towards them that are stran-
gers to vs, yea and euen towards our
enimies: yet neither is that all, but that
this loue bee effectuall, and not an idle
affection

affection only applying it selfe to no vse,
but ayding and helpfull according to the *Rom. 12. 20.*
measure of abilitie, which the Lorde gi-
ueth vnto vs, so as other more weightie
matters wherewith we are more strait-
ly charged be therewithall respected, &c.

But howe cold is lone in these daies?
euen as though a continuall winter
were, not only ouer clowding it, but also
freezing it to Ice, as by the hollow hear-
tednesse, and small compassion common-
ly vled, may too euidently appeare, so
that the wordes of the Apostle, prophes-
ying of the estate of the last daies may
seeme to take no small place in this age,
namely that men shoulde bee louers of *2. Tim. 3. 2.*
their owne feluccs, and without naturall
affection, &c.

T. Wherefore are we so forbidden &
commaunded?

A. To the ende the life of euerie
one of vs, might bee preserved in
safetie by the meanes of each o-
ther,

Euery

Catechifings vpon the

Every man desireth to liue in safetie:
The Lorde hath provided by this
commandement, that every one of vs
shoulde bee as it were a Buckler for
the defence of others. And shall wee
on the contrary side procure the destruc-
tion one of another? See to what bar-
barous inconuenience the loosening of the
bandes of loue, vnitie, and con corde grow-
eth euen to the destruction of man-
kinde, &c.

T. What is the seventh command-
ment?

L. Thou shalt not commit adulte-
ry.

T. What are we heere forbidden, and
what are we commaunded?

L. Wee are forbidden all vnchastitie
either in bodie or minde, and the in-
timents thereto.

Wee are commaunded to keepe
our bodies and mindes chaste and
pure, and to vse suche sober be-
hauour as may further vs there-
to.

As in the commaundemente before *Obfer.*
 two are forbidden to annoy other by the
 disordered affection of wrath or hatred:
 so are two here forbidden the defiling of
 our selues, by the abuse of delight & plea-
 sure, yet so as therewithall, especially in
 the kinde here named, the wickednesse
 redoundeth too the displeasure of o-
 ther.

This wickednesse is here set downe
 to be committed three wayes, in the body
 by acte, in the minde by affection, and
 in both by practising of such intis-
 mentes as ordinarily prouoke thereun-
 to.

As concerning this wickednes of de-
 filing the body or minde in any such sort,
 the worde set downe in the commaunde-
 mente dothe expressly tearme it by the
 name of adulterie or whoredome com-
 mitting, wherein is also employed all
 the filthinesse of the flesh in body or
 minde, by what other either more sonde-
 rable or lothsome tearme sooner it be-
 called, that thereby men may consider,
 into what inconuenience they are in-
 tangled

Hebr.

*Lo Timaph
 me scortare*

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fangled, when they are giuen to carnall
delightes, although man can see nothing
amisse therein, seeing the Lord pronoun-
ceth the same to be whoredome or adul-
terie, &c. But let vs consider these things
particularly.

Gal. 5. 19. 21 Whoredome, adultery, fornication,
and such like filthinesse of the body are
namely set downe among those enomi-
ous frutes of the flesh, the committers
whereof are pronounced to be excluded
from the kingdome of God.

Rev. 21. 8. In an other place they are iniointed to
haue their portion in the lake which burn-
eth with fire and brimstone, and not
unworthily; seeing they make them-
selues the members of an Harlot, whom
by their profession of Christianitie they
proclaime to be the members of Christ,
and seeing that in so lothsome maner
they defile their bodies, which are ap-
pointed to be the temples of the holy
Ghost, which thereby is made most odi-
ous and stinking, &c.

1. Cor. 6. 15.
ver. 9.

And what reproche and incommen-
surance inueth thereby may partly ap-
peare

Seuenth commaundement, 48

peare in the pꝛouerbes of Salomō, Chap. 6. verses 27. 28. 29. 32. 33. And the common examples thereof doe teache, which being considered might seme to be able to breede in our mindes a continuall detestling of suche wicked villany, &c.

Concerning the vnchastitie of the minde, our Sauour Christe the most excellent interpreter of the lawe calleth it adulterie in these wordes: whosoener looketh on a woman to lust after her, hath committed adulterie with her alreadie in his hearte, if it be adulterie, as it is pronounced, by the iudgement of the chiefe iudge, What an odious crime is it in the sight of the Lorde, to whome it is apparaunt, and what punishments are due thereto, maye partly appeare by that which of adulterie is alreadie noted, &c.

Now concerning the inticements, pronocations, or batwds to this vice, yis those things whose common vse and office is to allure, stirre vp, and mooue to vnchastitie, either in bodie or minde, they are very many, and therefore more diligently

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diligently to be taken heede of, leaſt by one or other of them wee be deceined.

Rom. 13. 13. As namely, gluttonie and drunkenneſſe,

Gal. 5. 19. 21 niceneſſe of apparrell, wanton geſtures,

Iſai. 3. 16. eſpecially the vſuall manner of daunſing,

1. Tim. 2. 9. baine and filthie talke, tolenefſe, lewde

Ephe. 4. 29. company, and ſuch like, of al which their

cap. 5. 4. eſpeciall office is to make prouiſion for

1. The. 5. 22. the fulfilling of the luſtes of the fleſhe,

Pro. 1. 10. 15 that men being be ſotted therewith, the

1. Cor. 5. 9. ſpirite may be quenched, and they not fee-

16. ling preſently any harme at al, may grie-

dily runne the race of their pleaſant de-

lightes untill they fall into the pit of per-

ditiō. With this is the common vſe of

Ephe. 4. 19.

theſe thinges, ſhall wee allowe of them?

Then ſhall wee be found alſo fauourers

of adulterie, fornication & ſuch like wicked-

kedneſſe, and woorthie to be condemned

as committers of the ſame. If any of

vs did knowe one comming among vs,

whole trade and purpoſe were to diſ-

perſe and ſcatter abroad popſon, or be-

come, to infect and deſtroy men, wee

would digently flie from him, and hee

that ſhould giue ſuche a one intertaine-

ment, although he himſelf were free from

the

seuenth commaundement. 49

the infection, keepe him company, and take say in his dealinges, such a one we wil al confesse woorthye of most grisuous punishment, as hee that were guiltie of most cruell murder, sayng then that the very common office of gluttony, drunkennesse, nice attyre, wantonnesse, ribauldry, &c. is to poyson men, & drōwe them in carnall filthinesse, let vs escheu them, and not only that, but sith they are the poysoners of other, wee being free from their infection, by withstanding our selues therefrom, let vs altogether abhorre them, least in bearing therewith wee bee found to fauour the destruction of others. Although the hooke be covered with the bayte, it is nothing the lesse dangerous for the fishe, but if it were bare, they would haue no delight to taste of it: even so both Satthan hide his dangerous hookes with the swete baytes of pleasaunt delightes, thereby to holde fleshly soles in valiance, till hee haue such sure holde of them, that there is no rescue. Such a thre wde shot is to bee payde for such daintie delicates, &c.

We are commaunded chastity both,

Ⓞ &c.

Catechisings vpon the

Sec.

Rom. 12, 1.

1. Thef. 4. 4.

1. Cor. 6, 20.

Tit. 2, 12.

Gen. 2, 18. 24

1. Cor. 7. 2.

Heb. 13. 4.

But we are not onely forbidden to
 giue our selues to pollution, o; in a-
 ny sort to fauour the same, but also true-
 ly to fauour and delight in chastity and
 purenesse, to practise it, and haue our
 conuersation therein, &c. But as concer-
 ning this chaste behauiour it is not to be
 applied only to single life, as though they
 only y are vnmarried were chaste, but
 also to the godly vse of marrying, which
 before y euer vnchastity o; sinne were
 bozne, was both allowed, commended, &
 comaunded of God, & since y sinne came
 into the wo;ld, it hath bene euer among
 all estates of Gods people, pronounced of
 the Lord, not only expedient, but also co-
 mendable & holy, and altogether contra-
 ry to vnchastity and defilings, &c.

And to vse suche sober behauiour, &c.
 He that shal accōplish any god wo;ke,
 must not only haue a regarde to anyde
 such things as are an hinderance to the
 same, but also to vse such meanes as may
 be an helpe & furtherance thereto, which
 thing in this case is to be considered, not
 only that we eschewe and anoyde such
 things,

Seuenth commaundement, 50

things, as withdrauing vs to euill, are
 putbackes from godlinesse, but also to
 embrace & vse suche good helpes as maye
 guide and ayde vs to the performance of
 a true holy conuersatiō, as y^e exercises of
 praying, fasting, reading, and medita-
 ting the worde of God, sobrietie in ap-
 parrell, gesture and diet, honest and
 godly spéeche, diligent applying of our
 duetie in our calling, holy marriage, the
 societie and fellowship of the godly, &c. *1. Cor. 7.2*
 All which the Lord hath giuen vs to vse *Prov. 2.20.*
 for the subduyng of inordinate lusts, &
 increase of vertue, as to the spirit of God
 in his childre shal seeme most cōueniēt, &c.

T. Wherefore are we so forbidden &
 commaunded?

L. To the end that we should be indu-
 ced with purenesse, wherein the Lorde
 delighteth, &c.

Every one wil say, y^e he desireth y^e the *Observation.*
 Lord should delight in him : but the
 Lorde is in most perfection holy & pure,
 and delighteth in those that giue them-
 selues thereunto. If we haue therefore

Catechifings vpon the

2. Pet. 1. 16.

in vs a good willingnes in generall, that the Lord shoulde bee well pleased with vs, then must we so adzeffe our selues to holinesse in his sight, as hee bee not prouoked by our uncleannesse to reiect & abhoire vs, as it cometh to passe in the voluptuous generation, &c.

1. Cor. 3. 17.

T. What is the eight commaundement?

L. Thou shalt not steale.

T. What are wee here forbidden and what are we commaunded?

L. We are forbidden (15) vniustly to procure to our selues, or to couet the goods of others, wastfully to mispend those which the Lorde giueth vs, wilfully to with hold from others, that whiche is theirs, or grudging to yeelde the same.

We are commaunded (16) to be content with such portions of goodes as the Lord appoynteth vnto vs, to relieue the needy after our abilitie, and to doe our endeouour euen among others, that every one may haue his right.

First

First, we are forbidden vnrighteously to procure to our selves other mens goods: wherein we haue to consider y^e the māner thereof is diuers: not only by violēt or guilefull grosse defeating, as robbing, stealing, cosening, oppression by vsury, fraudulēt dealing by false waights or measures, & such like, which are punishable by the lawes of men, but also all kinde of moze secrete and hidden craftye conuaying from others, y^e which by right indēd to them belōgeth, although by the lawes of men the iniury bee not discerned: soz the Lord saeth further then men see, euen to the close contriued secretches & dēpe deuises of the secrete heart. Let this then bee a generall rule soz vs all to followe: The thinges that wē enioy to holde by the Lord: namely that wē attaine to them by such good meanes as the Lord alloweth, that wē may bee assured, that by the distribution of the Lord, wē enioy the same, hēerein let vs consider certayne generall transgressions, whereby particular actions may be measured: They that haue no good trade to gette their living by, but liue

Observation.

Ezek. 22. 12

Micha. 2. 2.

1. Thes. 4. 6

1. Pet. 2. 1.

Catechisings vpon the

Prou. 13. 9.

Ephe. 4. 28.

2. The. 3. 10.

idely on that which is others, not en-
nouring to apply the strength, whiche
the Lorde hath giuen them, to some good
meanes which the Lorde hath allowed
men to vse, they cannot assure theselues
that they liue by the Lorde, and there-
fore are guiltie of theft by this coman-
dement, &c. And in like sort, haue we to
consider of them, who professing good
trades, offices, or occupations to liue by,
behaue themselves negligently therein
receiuing the due rewarde of labour,
wheras they doe but loyter, as the ma-
gistrate that is not diligent and vpright
in executing his office and charge, in ta-
king the maintenance that belongeth to
a faithfull magistrate, committeth theft,
&c. He that taketh on him the title and
office of a minister of the worde and Pa-
stour of Gods people: but neglecteth the
worke which is required of him, by the
Lorde, to bee perfourmed: The corpo-
rall sustenance, which by pretence of his
office he receiueth, declareth him to bee a
thiefe, for he taketh that which indeede is
not his, &c.

Isai. 1. 23.

Iohn. 10. 10.

Likewise the Lawyers that respect
not

not the true defecte of their clients cause,
but looke nêrely to haue their full fees,
are guiltie also of theft, &c.

And generally, whosoener undertaketh
any good worke of man to be recompen-
sed therfore, and is negligent therein,
or dealeth fraudulently therewith, the
same is a theefe by the lawe of the Lord,
&c. But holwe are these things re-
garded: how negligent are men in their
duetie? What sleightes, cosenings, de-
fraudinges, and guyles in getting are
daily vsed: (not to speake of the grosser
kind of wickednesses herein) yet neuer-
theless, the commaundement of the Lord
is stil in force & the penalty for h breache
thereof due, howsoener the worlde neg-
lecteth the same. Or to couet, &c.

Let not men therfore counte them-
selues faultlesse, in this poynt, before the
Lords, although they haue not by some
vnlawfull meanes, wrested to them-
selues somewhat that of right belongeth
to other, the mynde in the meane while,
being infected with couetousnesse whiche
is as apparât in the sight of the Lord, as
an open robbery in the sight of 1000. wit-
nesses, &c.

Ephe. 3. 3.

Collos. 3. 5.

6.

Catechisings ypon the

Pron. 21. 20

& 27. 23

We are charged one thing in diuers commaundements for the diuers respects in the same thing to be considered.

Psal. 37. 21.

Wastfully to mispend, &c. Considering that such goods as the Lord bestoweth on vs, are appointed for vs to be as good stewards, and not to abuse, there is no reason, that we should vainly and riotously waste them, but to apply them to such use as seemeth good and approved by the allowance of our heavenly Lord & maister. If we must not imploy our goods to vaine uses (much lesse to such as of themselves are wicked) What is to be said of the riotous sort, who spend their whole substance, or a great part thereof in gaming, belligopping, ruffianly roving, & such like? Merely, howsoever they couer it with the stolen cloake of good fellowship, yet the Lord calleth it heere theft, (&c.) Why? I spende nothing but mine owne (yet some spende others, by borrowing or otherwayes catching that which through their lewde spending, they are neuer able to restore) & may not I doe with mine owne as I will? I answer with an other question, may he, to whom the Lord hath given great wealth, lawfully feede his dogges & swine with payntie delicacies, that are for the use of man?

man: by this greate absurditie iudge of lesse euilles, yet euilles in murthering thy goodes, for as they are thyne by the Lordes disposing, so will he haue thee to dispose them as hee hath allowed thee, and in disposing them other waies, so wastefully, thou robbest them to whom after thee they should appertain, yea, per-
1. Tim. 5. 3.
aduenture in thine owne tyme, thy children and familie are pinched with penurie, and rue the robberies which thou hast committed in spoiling them of their relief. &c. To withhold from others. &c.

If this one br aunche of Lawe were well obserued, wee shoulde not haue so manie suites in courtes as wee haue for men to recouer their right wherby great vnquietnesse should be removed, neither should we heare so many labourers cry out for want of their wages whiche the conetous holdfasts keepe from them, but by this clause of the Lawe the defrauder is condemned, or grudgingly to, &c.
Iam. 5. 4.
Pro. 3. 27.
Well (will some say) I pay every man his owne, no man can aske me one peny: but thou must doe the same chearfully, and not with a grudging mind, for if thine hande

Catechisings vpon the

Rom. 2.29.

hand doe right and thy hearte wrong the
Lorde shall iudge thee after the wicked-
nes of thine hearte. &c.

1.Tim. 6.6.7

We are comanded to be content. &c.
Those thinges which by ryght of inheri-
tance descende vnto vs, or which by good
and lawfull meanes wee attaine vnto,
may rightly be saide to be appointed vn-
to vs by the Lorde, wherewith, bee they

2.Kin. 6.33.

much or little, we must be contented, and
neither seeke any vnlawfull meanes to
redresse the same, nor grudge agaynst the
Lorde for the slendernes thereof: whereby
is reprovned the vsuall repining of the
common sorte in these dayes (not to
speak of the beastly sawsines of such as
will not stick openly to despight & quar-
rell with god if their mindes be not satis-
fied) whose common speeches are these:
what a world is this: since this new law
came it was neuer good world, we were
better in tymes past; than we are now
then was a mery world. &c. Enuying the
the Lorde, his Gospell, and men, but what
cause in generall is hereof, they to whom
the lord hath geuen any light of true un-
derstanding may easely discern. &c. The

Lorde

Lord make thankfull. Amen.

To releue the needfull. &c. We must not onely pay to others that which they haue by their labour earned at our hāds, but also relieue such as the Lord hath afflicted with pouerty, and taken from the meanes whereby to help themselues with such portions of our goodes as the Lord hath bestowed on vs: according, as *2. Cor. 9. 6. 7.* the conuenient distribution thereof shall require, and yet what slender, com. *Cap. 8. 12.* *Dent. 15, 11.* passion is had of poore Lazarus, The counterfette Dronnebees of stoute sturdy ydle bellies, can countenance to theselues *Luke. 16. 20* the pray, which should be bestowed to the reliefe of the poore helples ones. &c. And to doe our endeavour. &c. If we doe vn, *2. Thes. 3. 10* derstand any to be iniured by an other, so as he is not able to recover his right, wee must in such a case, as we may ayde the *Prou. 31. 8.* oppressed, that by such meanes hee may *Iere. 21. 12.* obtayne his right and so true and vpight *& 22. 3.* dealing be bled. And if we knowe any to be fraudulent dealing towards another we must discover the same, leasse by our twinking therat we be founde mainteyners of thest. &c.

T. Wherefore

Catechisings vpon the

T. Wherefore are wee forbidden and commanded these thinges?

L. To the ende that euery one of vs might quietly haue the vse of suche goods as the lord committeth vnto vs.

Observation

THE LORD in this law hath greatly prouided for the benefite of man, appointing such an order for the safety of our goodes, as therby we may peaceably and rightly inioy them: and surely wee haue no smal cause to be thankeful to the lord therfore: now if we peruert y^e order by him appointed concerning the vse of our goodes, hath he not great cause to lay vs open to the spoil of others, to carry away our goodes which wee would not inioy by him, &c.

T. What is the nienth commandment?

L. Thou shalt not beare false wytnesse agaynst thy neyghbour.

T. What are we here forbidden and what are wee commaunded?

L. We

nienth commaundement 55

L We are forbidden to speake, think,
or contentedly to heare spoken any
euill by other without iust cause.

We are commanded to thinke well of o-
thers, and to defend their good name
vnlesse wee haue knowledge of
cause to the contrary, &c.

Wee are forbidden to speake any &c.

Wee are forbidden not onely in *Observatione*
publique courte to auouche an
vntruth to the damage of our neighbour,
but also in any sort so to forge and vtter
euill of him, as therby he should be made
infamous, or his credit stained, yea al-
though wee knowe some certaine secrete
blemish in him, especially against our
selues which is indoebe faulty, yet so to
make the same notozious and lothsome
by our exclamations thereon, as thereby
he should be brought to common reproch
as it is against charitie in general, so is it
restrained euen by the force of this com-
maundement.

But holue are these thinges obser-
ned, what lyes, flanders, backby-
tings, whisperings, and reprochings doe
men

Leu. 19. 16.

Psal. 101. 5. 7.

Eccle. 10. 11.

Pro. 12. 22.

Psa. 119. 2. 3.

Mat. 18. 15.

Pro. 10. 12.

Gatechifings vpon the

men commonly peloze out one against
an other, and commonly the woozst
sozt are rebv to speake euil of them y are
most vpzright so that if in any sozte their
waywardnes I wyll not say patience be
moued, the like Ants oz Howls they bu
sie themselues to rayle vp banckes, and
then being assisted with the willing helpe
of other they can bring to passe that their
Hole banckes shall appeare like huge
mountaines to glouise the lozde they are
altogether dumb, but to reproch men crea
ted after the image of God they haue sul
liberty of spech. &c. Nor to think euil &c.
This we haue to consider, all men gene
rally among vs here pzoesse chzistianity
wherein are comprehended all duttes of
godlines and honesty, to conceiue euill
therefoze without any shew therof were
too farre out of of square from the rule of
charitie. &c. **Peae** though thou seest some
what w in some respect seemeth not wel,
yet examine diligently thine affection,
whether it bee vpzright leass thereby thou
be moued to iudge amisse, either in coun
ting that euill which is good, oz in esse
ming the euill greater than it is. &c.

But some wil say: put case I haue my

1ac. 3. 9.

3. Cor. 13. 5.

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purse cut, or such like matter by committing, must I suspect none? Thou hast iust cause to suspect some, and thou maist vse good and lawfull meanes to try out the matter, yet resolve not thy selfe to the condemning of any, but suspend thy iudg^{mt}, vntyl thou be assured let not condemnation go before examination. &c. Or contentedly to heare euyl, &c. But to defend &c. We may not hearken to euery tale bearer, and therby be moued to conceiue euill, nay rather, the ready loosenes of the slanderers tongue, is to bee suspected to proceed from a corrupt affectiō against whom to the vttermost of our knowledg the credit of our neighbour is to be defended, we are readie inough to answer in our owne cause, & shall we be tongue tied to defend the credit of those who we are commanded to esteem as our selues. &c.

T. To what end are we thus forbiddē & commanded,

L. To the end that our credit & good name might be kept pure & vntained.

The lord is so careful of the good nāe of his seruāts, that he maketh a law for the preservation thereof & not without cause, for y^e reproch wh^{ch} is laid on y^e seruāts

12. 28. 11. 1.

Iosua. 7. 16.
17. &c.

Gen. 18. 21.

Deut. 19. 15.

Prou. 16. 4.

1. Tim. 5. 19.

Mat. 7. 12.

Observation.

with the 100

Catechisings vpon the

Psa. 89. 51.

of God redoundeth also to the dishonour of his maiestie, and therefore although the men that are reproched by the slanderous tongues of the malicious, doe not call the same to any account, but being of cleare conscience regard not such leaue speeches; yet the Lorde will not let that matter so passe away, whereby both his lawe is neglected, and his glory impaired, &c.

1. Cor. 4. 3.

T. What is the tenth commandment?

L. Thou shalt not couette thy neighbours house, thou shalt not couet thy neighbours wyfe, nor, &c.

T. What are we herein forbidden and what are we commaunded?

L. Wee are forbidden to haue any thought arise in our heart, of any hurt or hinderance to others; we are commaunded that al our thoughtes that we haue of other, proceede of loue and tend to their benifite.

Observation.

Here the Lorde setteth downe a law for the very foundation of our behaviour

behaviour. The very last motion, or last
 semis pudling out of the filthy sinke of our
 Rom. 8. 7.
 originall corruption of sinne, is here dis-
 covered as that which is disagreeing to
 the righteousness of God set forth in
 his lawe and the true sincerity of the
 hearte passing out of the full perfection of
 all well doing (wherein the lively images
 of God shoulde clearly shine) is com-
 manded, as that only righteousness where-
 in the Lord can take delight. for although
 we doe not with deliberate consent yeeld
 to wicked lusses; but being moved ther-
 with doe to the uttermost of that power,
 which the Lord giveth unto vs, strive
 there against; (whiche is the common
 warfare of all the children of God here)
 yet are we far from the righteousness of
 God so long as such a monster of corrup-
 tion hath any bealing at all in vs: for if
 the love of God must be deare unto vs
 above all thinges, if our hearte must bee
 Levit. 19. 18.
 filled in full measure therewith, and the
 Mat. 22. 39.
 love to our neighbour must be as sincere
 as to our selves, what place is there left,
 unlesse these thinges be in some sort wan-
 ting, for my disordered affection, once to
 enter

Catechisings vpon the

enter into the heartes, which wee feeling
in vs, may well perceine, to our grieffe,
the want of the other, which is the righte-
ousnes acceptable to the Lord. To which
perfection we can neuer in this life at-
tayne, and therfore must needs euen all of
vs acknowledge our selues to be sinners
and transgressours of Gods law, which
being compiled according to such perfect
righteousnes as the Lord liketh of, and
which if had beene easie for vs to haue
performed, if we had continued such as
he made vs at the beginning, is now so
far out of our power to perourme, that
thereby we may see our weakenes sinne
and misery, and not defend our selues to
be righteous and acquit thereby. &c.

1. Iohn. 1. 10.

&c.

Rom. 3. 20.

Gala. 3. 11.

T. To what end are we forbidden and
commanded so precisely?

L. To the end we should be thorowly
indued with heartie good wyl one to-
wardes another.

Observation. If we must beare good will, hatred is
shut out, so is the carelesse passing one
for another, neither regarding to loue
nor

no; hate, it must also be heartie, whereby
is excluded al faigning and dissimulatio,
it it must be thoro;ly, then a little as we
may spare it, will not serue & turne, no,
the colde halfe loue which commonly is
esteemed as some greate vertue, is here
little set by: We must therefore looke in-
to our selues, and see what sincere loue
nature hath there plated, and therby dis-
cerne the perfection or imperfection of the
loue which we beare to others, whereby
we shall easily perceiue our great want,
of that which is here required. &c.

T. Seeing that by reason of our cor-
ruption we are far vnable to perform
our duty, that thereby we might bee
saued, what punishment belongeth
vnto vs for thus sayling herein.

L. Euen the curse of God and eternall
deadly tormentes,

We must al of vs needs acknow-
ledge our selues not only to fail
of performing that which is required of
vs to doe, but also that we transgresse in
doing thinges which wee are forbidden,

Observation.

Catechisings concerning the

and this is a more greivous matter against vs, then the answering of guilty is to the felon befoze the earthly iudge. If we looke on the misery of both by iudgement ensuing, and though we did not acknowledge it, yet shoulde the lawe convince vs thereof and holding plea by law we must needs be condemned, the due penaltie wherof is the curse of the eternall, the wrathfull fure of his great maiestie, and terrour of his displeased countenance from whence procede the eternall deadly torments, which by no speech of man can be sufficiently expressed, and although the horzour thereof be set forth in the scriptures to our considerations by diuers tytles, as by snares to holde faste from fleeing, darkenes most comfortlesse, a worm continually gnawing the heart, everlasting fyre, fed with a river of brimstone most outrageous in heate and lothsome in smell, tempestuous stormes to inflame and tolle the same. &c. Yet by these comparisons, we are rather geuen to vnderstand, the weakenes of our capacity to conceiue it, and the insufficiencie of mans spece within the compasse wherof

Deut 27.26

Psal. 119. 21

Galat. 3. 10.

Isai. 30. 26.

Psal. 11. 6.

Math. 8. 12.

Mark. 9. 44.

Isay. 30. 33.

Eccl. 66. 24.

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the greatnes of this thing cannot bee declared, then that this is the full effect of Gods curse for sinne, which in beholding our selues, euen our stained righteousness, besides the heape of sinnes, which we haue raked together in vs, we shall evidently see by the equity of the iust indig-
Iob. 9. 20.
Psal. 5. 4. 5.
Isai. 64. 6.
Ro. 3. 19. 23
 nement of the most righteous law of God, to belong vnto euery one of vs, &c. If al these myseries by due deserte appertaine vnto vs, who is he that can glory in himselfe. but the more hee looketh on him selfe to take occasion thereby to crush his courage, breake downe the loftinesse of his selfe glory, & truely to humble his hearte in his guiltines befoze God. &c,

T. Where maye wee finde remedie of deliuerance from this so greuous state of miserie?

L. (17) The doctrine of the Gospell offereth vnto vs a most comfortable and perfecte remedye, so that wee rightlye receiue the same.

It is not for vs so to stand to our own *Observation.*
 cause, in the matter of our iustificati-
 on

Catechifings concerning the

Eccle. 7. 22.

on as though by our owne righteousness,
wisdome, strength, wealth, or merits,
we could make our matter good, noe, if
we referre our selues to the sentence of
the Lawe and require iudgement accor-
ding to our owne woozthinesse, we
must needs be condemned, neither can
all the Popes leaden treasure answers
for one iotte of Gods Lawe euen once
transgressed, (&c.) But when. &c.

But when all remedies on our parts
to bee procured doe faile, the bounti-
fullnes of our G D onely standeth vs
in steede, who, we being not able to helpe
our selues, sent his onely Sonne Christe
Jesus to be our Redemer, who in our
nature fullye accomplished the whole
Lawe of God, and indured al the punish-
mentes due to the transgressours therof,
thereby to satisfie the righteous iudge-
ment of God, by whome so many as ef-
fectually beleue in him taking sure hold
to our selues of the redemption by him
purchased, haue favorable access to the
throne of grace, remission of our sinnes
to vs warde, by him satisfied, redemption
from the curse of God, and eternall bles-
sednes

sednes, all which is offered unto vs by
the doctrine of the Gospell or ioyfull ty-
dings of our redemption, ioyfull to all
that feels therein the power of God to sal-
nation, to other it is esteemed as folly or
irksomenes. &c.

Rom. 1. 16.

1. Cor. 1. 18.

2. Cor. 2. 16.

T. Rehearse the Summe of the do-
ctrine of the Gospell as is set foorth in
the vsuall confession of faith.

L. I beleue in God the father almightie, &c.

T. How many bee the chiefe partes
hereof?

L. (18) Two, wherof the first declareth
what we haue to beleue of the ma-
iesty of God, and euery person in that
most gloriousse essence, the other what
we beleue of the church, that is to
say the people of God.

*Persona in
deitate distin-
guuntur non
diuiduntur.*

As in the commandements our duty
towards God is first set down, and
then our dutye towards man: euen
so in this confession of fayth, first is
declared our beleefe in G D D, whereby
wee acknowledge him to bee fauou-
rable and louing (&c.) then what wee
beleue

Observation.

Catechisings vpon the

beleene of Gods people, to whom the blessing and effect of the former is to be applied, whereby we feele and acknowledge the same fauour and bounty of our God, due to saluation by Christ, to belong to vs, & that we may assuredly make our account thereof, &c.

T. What doe you meane by this worde beleene which is in the beginning?

L. Not onely that I acknowledge the things following to bee true, but also that I conceiue therein a full assurance of Gods fauour to mine eternall saluation.

Observation.

Iam. 2. 19.

Hereby we may gather what is the right sayth: it is not the rehearsing of the words of this confession, which a popiniay might be taught to doe, or to beleene onely that God & his holy word are true, which the deuilles also beleene: but it is an assurance to my conscience, that the fauour of God, purchased vnto mankind by Christe extendeth so to mee, that I am become his childe. And thereupon we'll bee careful to

to behaue my selfe as Gods childe, and that the inheritance of Gods children, and selowheires with Christ both appertayne to mee, whereon my affiaunce is so fixed, that no violence of man, noz temptation of Sathan, noz any other thing whatsoeuer is able to withdraue me in Christ, from the hope, ioy, & comfort. I feele here in, that my God loueth me with an everlasting and vnmoueable love, &c.

Rom. 8. 39.

Isai. 54. 8. 9.

10.

Iere. 31. 3.

Let vs here by examine our selues, whether we haue rightly the true faith, that, feeling our wants, wee may be moued to call vpon the Lorde, to graunt vs by his holy spirite, a true increase and strength therein, and to vse such meanes as the Lorde giueth vs to helpe vs forward in the same, let vs not content our selues with the shadow, but strue to at- tayne to the body, &c.

T. Why doe you rather say I belecue, then we belecue?

L. Because I must bee saued (19) by faith in my selfe, & not by staying on the faith of other.

Catechisings vpon the

Obser.

It is not enough to say, I beleue as o-
ther Chzistian people doe, or as the
Church beleueth, neither is it sufficient
to yeelde & giue our consent, y^e the sayth
of other godly people, which by some god
experiment wee haue knowledge of, is
good, and that wee like well of it: but
wee must also, enery one of vs, that
looke to bee saved, learne what are the
promises of God, whereon our salua-
tion especially dependeth, take holde
thereon, that wee maye feele the assured
stay of our safetie enery one himselte, it
is not the saying: I am a Chzistian
man, I come to the Church and re-
ceiue the Sacramentes, I like well
of this Lawe, and I see that we haue
beene blindely ledde, (&c.) That will
serue the turne: it is somewhat I
graunt, but yet there is one thing neede-
full, the iust shall liue by his faith, if
thou hast not faith in thy selfe the sayth
of others shall not answere thee in the day
of visitation, &c.

Abac. 2. 4.

T. Nowe for the first parte, what doe
you

you beleue concerning the essence
of God?

L. I beleue him to be of a spirituall &
incomprehensible substance.

Hereby is meant, first that God is
not of a grosse, carnall, or palpable
materiall substance, but spiritual & hea-
uenly: and next, that he is not contained
within the compasse of place, but is of
an infinite maiesty.

Obfer.
Iohn. 4. 24.

1 Reg. 8. 27.
Isai. 66. 1.

If God be of a spirituall substance,
let vs beware that in our sond imagina-
tions, wee conceive him not to be of a
corpozall or carnall nature, as those
sond people did, whiche tooke him to be
of the fourme and proportion of a man,
yea and of other moze base thinges, no
GOD is of so farre greater excellen-
cie as concerning his glozious sub-
stance, that it were a greate wicked-
nesse, so basely to imagine of his maie-
sty, &c.

If God be incomprehensible, how durst
man be so bolde, as to limite his great-
nesse into suche a narrowe straight, as
the Images of men, Beastes, Fishes,
and

Catechifings vpon the first parte of the
and such like, whiche the superstitious
sort malapertly ascribed to his maiesty,
did import, &c.

T. How many persons be there of the
one essence of God?

L. Three : the Father, Sonne, & ho-
ly Ghost.

Obferuation. **T**here is but one God, or one deitie
or Godhead to be acknowledged of
vs, to whom we must yeelde the whole
soueraigntie of glory, power, godnesse,
wisdomme, and eternitie, yet is the same
glozious Godhead, declared vnto vs by
three persons, the father, sonne, and holy
Ghost. Which although they be so dis-
tinguished in the Trinitie, that the fa-
ther is not the sonne, nor the sonne the
holy Ghost, nor the holy Ghost y^e father,
yet is every one full and perfect God. In
whiche poynte especially we haue with
reuerent sobriety to imbrace that which
the Lord hath of himselfe declared vnto
vs, as fully sufficient for our weakenes,
& not curiously to enter into the secretes
of his maiesty, to know moze of him than
he

he hath willed vs to knowe, whiche *Exod. 19. 12.*
were a poynt of ouer muche saluati-
nelle, &c.

T. Wherein must we consider this di-
stinction of the persons in the god-
head?

L. Both in the persons themselves, &
also in their workes.

The distinction of the persons in the *Observation.*
Godhead, is noted out vnto vs in
two respects, first in the persons them-
selves, as the Father is distinguished fro
the sonne, and the holy Ghost, the sonne
from the father and the holy Ghost, and
the holy Ghost from the father and the
sonne: but it is a distinction, and not a
diuision. Secondly, in the workes
by euery person especially perfozmed, as
the workes of creation by the father,
the workes of redemption by the sonne,
and the workes of sanctification and pre-
seruation by the holy Ghost, as hereaf-
ter follow, &c.

T. What haue wee to consider of the
person

Catechifings concerning the
person of the father?

L That he is the eternall fountayne of
the eternall trinitie.

Obfer.

This is the distinction which the holy
Scripture sheweth vs of the person
of the father, from the sonne & the holie
Ghost, for although the father, sonne, &
holie Ghost, bee of equall eternitie with-
out beginning, yet hauing relation to
the sonne, he is not vnaptly said to be the
fountaine of the trinitie, and in order to
be first placed.

Hebr.
Schaddai.

T. What meaneth the title of Al-
mighty?

L. Thereby is meant the allsufficiencie
of God our father, though naturall
Parents sayle vs,

Obfer.

This worde alsufficient, although in
this place, it bee attributed to the
person of the father, as a note of diffe-
rence from our naturall Parents, who
being fraille Creatures, our affiance
of safetie is not to bee reposed in them,
but in that father, who hath all thinges
to

person of God the Father. 64

do dispose at his good will, and pleasure, yet is not this title proper onely to the person of the father, but belongeth to the verbe essence of the deitie, and therefore equally appertayning to the Father, Sonne, and holie Ghost.

Whereof this comforte wee have to gather, that seeing **G D D** is all sufficient, not only in power to defende vs, but also in goodnesse to relieue vs, wisdom to governe vs, righteousnesse to beautifie vs, and in all respectes sufficient for vs, whereof wee are made partakers in Christ, resting our selues on him, no aduerse power can bee able to preuaile agaynst vs, &c.

*Gen. 28.3.
Iere. 51.19.
Dan. 3.16.
Lamen. 3.24
2-Cor. 6.18
cap. 9.8.*

T. What workes are most proper to the person of the father?

L. The woorkes of creation, as I confesse him to be the maker of heauen and earth, whereby is meante all things.

The creation of all things is chiefly *Observations*
to bee attributed to the person of the Father, as that wherein hee hath declared

1. Cor. 3. 6.

Psal. 104. 30

Psal. 95. 6.

Catechisms concerning the

**declared himselfe vnto vs. If all thinges
were created, then is there nothing that
can challenge a being of it selfe, where
in to glory, as having any eternall be-
ing or cause of it selfe, but the eternall
GOD is the cause and Creatour of all
thinges, &c. If God be the Creatour of
all, then must al creatures acknowledge
him to be their Lord, and maker, by ren-
ding themselves altogether to his good
pleasure, whose wholly they are by most
certayne right of creation. If all crea-
tures must of duety yelde this loyalty to
their Creatour, much moze we, who by
his liberality towards vs sundry waies
aboue the common sorte of creatures,
are moze straightly charged with our
duety, &c.**

**T. For what ende did God make all
thinges?**

**L. First and principally, for the ad-
uancement of his glory, and secon-
darily for our benefite.**

Here are two chiefe endes, wherfore
God made all thinges: First, that
he

hee him selfe might thereby bee made *Pro. 16. 4.*
 knowne, and glorified accordingly. And *Isai. 43. 7.*
 so wee see that in the excellent woꝝman-
 ship of things done by men, the excellen-
 cie of the woꝝkeman is magnified: and
 so the naturall wise Heathen men, though
 they had no instruction by the woꝝde of
 God, in beholding the beautifull appea-
 rances of things created, not onely
 conceaue God to bee the woꝝker thereof:
 but also saue thereby his eternitie, po-
 wer, and Godhead, yea and after a soꝛte
 did gloriſie him, howe muche greater
 canſe haue we, effectually to do the ſame:
 befoꝛe whose eyes the Loꝛde hath not
 onely ſet the ſame glistering oꝛnamentes
 of his gloꝛy, but also giuen vnto vs his
 holy woꝝde, thereby to bee directed to the
 true vſe and ende of the ſame: and if
 thoſe Heathen people, hauing no farther
 helpe but naturall wiſedome to inſtruct
 them in the right conſideration of his
 creatures, were ſo greeuouſly puniſhed,
 becauſe they failed in ſuche ſoꝛte to glori-
 ſie him as to his greatneſſe appertained,
 what is due vnto vs, if in caſe we be ſo ſo
 moꝛe dull and negligent then they, &c.

Ro. 1. 20. 21.

Rom. 1. 24.
&c.

Catechifings concerning the

Secondarily hee created all thinges to
benefite vs withall, which may appeare
by this, that befoze hee created man, hee
created all other thinges that were expedi-
Gen. 1. 26. 28 ent for him, and having created him, hee
29. gaue him the vse and royaltie ouer the
Psal. 8. 6. 7. 8 same: what great cause of thankfulness
to our God haue wee, to whome hee hath
shewed him selfe so exceeding liberall,
howe safely may wee stay vpon him, of
whome wee haue suche experience of his
boountifullnesse? And although sinne hath
made a separation betwixt him and vs,
yet by faith wee finde in Christe our re-
conciliation wrought, whereby wee may
with assurednesse repose our whole trust
in his tuition: what penish madnesse is
then in them who will start aside to seeke
by corners, trusting in creatures, as
Rom. 8. 32. Saints and Angels, yea and in thinges
most vile, vaine, and wicked, &c.

T. Seeing that God made all things
good, according to his nature, from
whence commeth so great euill and
corruption bothe in vs and other
crea

Creation of all things. 66

creatures.

1. By reason of our finnes: where with since our creation, wee are naturally defiled, &c.

MAN at the beginning was created in the likenes of God, indued with most perfect righteousnesse, and other giftes of great excellencie: and of all other creatures it is often pronounced that they were exceeding good, so that we must needs acknowledge that the faultinesse, infirmities, and miseries whiche wee see in our selues, and consider in other creatures, doe come from elsewhere than from the creation whiche wee see most evidently to be, by reason of mans sliding from God to sinne, whereby not only his nature euen in all his posteritie became defiled, but also all creatures which the Lord had giuen to him in seruice became infected in the fault of their stewardly maister, and sustained the curse due thereunto, sith all this commeth to passe by reason of sinne, shall not euen the name or remembraunce thereof, kindle in vs a continuall bitter

Obfer.

Eccle. 7. 37.

Gen. 3. 17.

Rom. 8. 22.

Micah. 1. 39.

Lamen. 5. 16 Catechifings concerning the
hatred, yea and a bitter spight against
Anne, &c.

T. What haue wee to consider con-
cerning the person of the sonne?

L. That hee is the eternall wisdom
and worde of the father.

Obfer.

Joh. 1. 1. 2. 3.

Joh. 17. 5.

Joh. 5. 20.

Here is the distinction which is de-
clared vnto vs concerning the person
of the sonne, that hee is the worde or wise-
dome of God, whereby the father hath
not only made all things, but also by
him revealed him selfe vnto the worlde,
which though it haue appeared since the
creation, yet was the same from e-
ternitie a distinct person from the father,
yea and the true and very God.

T. Why is hee saide to bee the onely
sonne of the Father?

L. (21) To declare that he is his natu-
ral sonne & of the same substance, by
whome wee are made the sonnes of
God, but by adoption only.

Christis

Christe is the only sonne of the eternall father, of his nature and substance, which prerogative onely apperteineth unto him: yet all the faithfull which are truely ingrafted into the body of Christ, are adopted, or accepted for the children of God, and made partakers with him of the heauenly inheritance, so that though we be not the naturall sonnes of God, which is proper only unto Christ, yet by him we are become the children of God, and may with good assurance of being fauourably heard call God our Father, whome we knowe too tender the cause of vs his deare children, (et.) It is to small purpose to glory of being the sonnes of God by creation, although the same in it self were glorious, the excellencie whereof wee lost by sin, but in this y^e Christe taking our nature on him, and we by faith becomming his brethren hath thereby made vs the beloued children of God, &c.

Obser.

1oh. 1. 12

Hose. 1. 10.

Rom. 8. 15.

17.

Ephe. 1. 15.

1. Iohn. 3. 1.

T. What meaneth his name Iesus?
L. It signifieth that hee is the Saviour, for hee saueth vs from destruc-

Catechisings concerning the
tion, which otherwise, by reason of
our sinnes is due vnto vs.

Obſer.

Acts. 4. 12.

Luke. 1. 31.

Matth. 1. 21

There is none other meanes wher-
by our deliuerance from condemna-
tion is wrought, and our saluation pur-
chased, but only the incarnation, obedi-
ence, and satisfaction accomplished by the
Sonne of **G O D** Iesu Christe, and for
confirmation thereof vnto vs, was hee
named Iesus, that is to say, a Sauer-
our, which thing came to passe, not by
haphazarde, nor yet by the pleasure of
man, but by the double appointment
of the Angell of God from heauen: By
this is the Pope plucked naked of all his
glorious feathers, whiche hee had stolne
to garnish himselfe withall, that hee
coulde pardon mens sinnes, and sell
them a Scala Cœli whereby they might
climbe: by to heauen, robbing Iesu
Christe both of his name, office, and au-
thoritie: and whosoener doe determine
of any other way to bee saued, but onely
by Christe, thereby they denie him the
name of Iesu, which was giuen him al-
together

person of God the Sonne. 68

together to declare him to be the Saviour
our of vs from our sinnes, &c.

T. What is the force of this worde
Christe?

L. It signifieth annoynted, whereby
is meant, that he is appointed by god
his father to be the King, Priest, and
Prophet for vs.

The Hebrwe word Meschiah, which *Obfer.*
setteth forth more plainly y^e maner
of the office of y^e sonne of God, the greci-
ans translated into their own language
Christos, which name wee still hold from
them without any further translating,
but only by fashioning it somewhat to
the maner of our Englishe speeche, wee
pronounce it Christe. The significati-
on whereof is Annoynted, whereby is *Isai. 61. 1.*
imported that hee is the annoynted king,
Priest, and Prophet for vs, for to these
three offices, in the time of the Law, was *I. Sam. 10. 1.*
annoynting applied. Whiche spirituall *Exo. 29. 7.*
offices being moste full & ample in him
the head, he imparteth y^e force thereof vn-
to vs his members, as kings to overcome *1. Reg. 19. 16.*

Catechisings concerning the

John. 1. 16.

the power of darkenesse, Priestes to present our selues before the throne of grace, and Prophets to vnderstand the goodwil of our God, and whosoeuer hee bee that hath not in some measure truly tasted hereof, it is but a fained ioy that hee can conceiue of hauing the name of a Christian, Persian or annoynted, &c.

T. To what end is he king?

L. To deliuer vs from our spirituall aduersaries, and to gouerne vs in true righteousness.

Obser.

John. 18. 36.

1. Pet. 2. 9.

Ephe. 6. 13.

24. &c.

This kingdome of Christe is spirituall and not worldly, and therefore the temporall or worldly kingdomes of men are not therby taken away or abidged, but haue still their due place, vse, and honour, without any impeachment by this euerlasting spirituall kingdome of Christe, whereby we are deliuered from our spirituall aduersaries the Diuell, sinne, death, hell, and al the power of wickednes, &c. And guided by his holy spirite in all godlinesse, faith, hope, peace, &c.

T. For

person of God the Sonne. 69

T. For what ende is he Priest?

L. To reconcile ys to God his father.

Our Saviour Chyriste is the true sacrifice, who by offering of him selfe upon the crosse for vs, hath appealed the wrath of God, procured vs favour and eternall blessednesse, whiche thing was befoze shadowed by the sacrifices of kine, bullocks, lambes (&c.) In the time of the vse of y^e ceremoniall law, but it was only performed by him, in suffering death for vs, the vertue whereof lasteth for ever: so that the other sacrifices, and sacrificing Priestes, were taken away and abolished, as having in deede no vse at all after the performance of the thing it selfe whereof they were foreshewings: where by we may see the blasphemous dealings of the Pope, who erected a newe priesthood of his owne disordering, and a newe sacrifice for their abusing, enacuating thereby, as concerning themselves, and their adherentes, the true priesthood, and perfecte sacrifice, of our everlasting annointed, &c.

Observation.

Heb. 9. 11.

12. &c.

Heb. 10. 12.

14.

Heb. 7. 12.

T. For what ende is he Prophete?

L. To

Catechisings concerning the

L. To instruct vs in all things needefull
to our saluation.

Observation. **C**rist is that Prophet on whome all
the propheties of the olde prophetes
were grounded, who hath in such fulnes
deliuered vnto vs the heauenly misteries
that no teacher shall neede to search out
for any other doctrine, for our instruction
to saluation, but onely faithfully to deli-
uer the substance and vse of that doctrine
which he hath reueiled, appoyned, and left
Act. 3. 22 vnto the Church, if wee heare him, it is
Iohn. 17. 15 sufficient, the vnwritten verities (or ra-
Mat. 17. 5 ther written verities) of the Popes
Act. 2. 17 counterfeits coynings, though they haue
neuer so glittering a shewe, are but de-
ceitfull baite stuffe for his subtle mar-
chants to deceiue the poore simple people
withall. &c.

T. What meaneth this that we say hee
is our Lord?

L. Thereby wee acknowledge him to
be our Soueraigne head and ruler, &
to yeeld our selues wholly in subiecti-
on to him.

Observation. **G**od reason it is that we shoulde ac-
knowledge him to be our Lord who
hath

hath deliuered vs from the thraldome of
 þ hellish empire, wherein by sin we were *I. Cor. 2. 6.*
 straightly holden captiue, til he by his po-
 wer wrought our deliuerance. And being
 become his, we must needes yeld to him
 our subiection and seruice, to whome by
 speciall right it appertaigneth. &c.

T. What is to be vnderstood by this that
 wee confesse him to bee conceived by
 the holy ghost and borne of the virgin
 Marie?

L. As before wee confessed him to bee
 God, so here we acknowledge him to
 be man,

So then as we doe confesse our sauiour
 Iesu Christ to be God & sonne of God, *Observation.*
 so is he also man the sonne of man; but
 most free from þ stainings of our corrupte
 nature, & what comfort is this, thus to
 be allied to our God. &c.

T. Wherefore was it needefull that he
 should become man?

L. Because the offence committed by
 man must needes by man be satisfied.

T & þ end þ the sone of god might right
 ly be our anointed sauiour, it was ne- *Obser.*
 cessarie

Catechifings concerning the
cellarie that he shoulde become man, that
in our nature he might make satisfiſſation
for vs, for ſo the iuſtice of God required,
that the offence committed by mā, ſhould
by man be ſatiſſied, ſo that, if he had ta-
ken on him the nature of Angelles, hee
ſhould haue bene a ſauour for Angels,
and not for humane creatures. &c.

T. And wherefore woulde he be con-
ceined by the holy ghoſt, and borne
of the virgin Marie, rather then after
the ordinarie courſe of nature?

L. Becauſe all that are borne according
to the ordinarie courſe of nature are
defiled with ſinne, and thereby vp-
meete to ſatiſſie for other, therefore
our ſauour Chriſt, to be pure from all
infection of ſinne, woulde be ſo holyly
conceined and borne, that he might
rightly ſatiſſie for our ſinnes.

The Paſcall lambe was appoynted
to be without bryſe or blemiſhe,
Obſervation. the Paſſioner bread not to be made ſoſwe
Exo. 25. 15. with any leaſen, the thinges offered in
Leuit. 5. 18. ſacrifice to be whole and ſounde, other-
wiſe

wise the Lord would not allowe of them: by all which was figured, the perfect holinesse of our pascall lambe Christ, who offered the most swete smelling sacrifice of him selfe on the crosse for our sinnes: which as it was most pure in it selfe, so did it woork a most perfecte effect to vs, for whom it was offered: if it had bene a sacrifice stained with sinne, which it must needs haue bene if he had bene conceived and bozne in the corruption of our nature, then had it bene needefull, first to haue bene offered for him selfe, that so it might haue bin made meet to haue bin the offered for vs, but being fraught with sinne it shoulde not haue bene auailable, neyther for the one nor the other: but he is that lambe of God, that taketh away the sinnes of the worlde. &c.

Heb. 4. 15.

Heb. 7. 26.

Iohn 3. 6.

Heb. 7. 27.

Iohn 1. 29

T. What woorkes are most proper to the person of the sonne?

L. The workes of our redemption, as followe hereafter in our confession of sayth.

This is that woork of God which the person of the sonne hath perfourmed for vs: that was being sathans captiues

Observa.

Gal. 3. 13

Tit. 2. 14.

Catechisings concerning the

Joh. 3. 16, 17

or boundeslaues in sinne and death, hee
comming in our flesh redeemed & bought
vs out of that thraldome, it was neither
the father nor the holy ghost that became
man, and suffered for vs, but the sonne
our redeemer, &c.

T. Which be they?

L. He suffered vnder Pontius Pilate
was crucified dead and buried, he
descended into hell: whereby is
meant that he endured most great
torments both in body and soule.

Observation.

This Pontius Pilate was deputed to
the Emperour, who at that time had
the government of the lande of Iudea, by
the iudgement of which Pilate our saunt
our Christ was condemned to suffer death,
the manner of which death was according
to the vse of the Romanes, which was e-
steemed among the Iewes as most reproch-
ful, worse then hanging is among vs, name-
ly, fastened with nailes, thorow the hands
and fettes to a crosse piece of wood, til with
the anguish of the tormentes & famine
he was dead, which kind of death besides
the

Mat. 27. 26

the slander and grieve of it, was also pronounced by the Lords accursed: yet did our saviour Christ sustaine the same: for the finishing of our redemption, that we might attayne to blessednes (cc.) yet was not this all that hee suffered, for besides these and diuers other outward tormēts which he endured in the sight of men, he therewithall descended into hell, euen inwardely in the soule hee felt the horzour and anguish of the curse of God due vnto vs for our sinnes, which were laid on his backe, and the punishment thereof executed on his most innocent soule, as by his dropping of sweate like blood, grienous cōplaints & outcries may manifestly appere, for so would he in all poyntes take our miseries on him thzoughly to accomplish our redemption. &c.

T. For what ende did hee suffer such great torments both in body & soule?

L. To the ende that he might thereby make full satisfaction for all our sins, and the horrible punishment due vnto vs.

The summe hereof is this: that christ Iesu willingly gaue him self, to be a sacrifice

Deu. 21. 23.

Gal. 3. 13.

Luke 42. 43.

44.

Heb. 5. 7.

Mat. 27. 46.

Isai. 5. 6.

Obfer.

Mat. 26. 46.

Col. 2. 3.
Isa. 56. 5.

Iere. 3. 16
Heb. 9. 25.
28.
Cap. 10. 14.
1. Pet. 3. 18.

Catechifings concerning the
sacrifice for vs to God his father by endur-
during all the tormentes vnto vs,
most miserable condemned creatures :
which satisfactiō was befoze a long time
continually foreshadowed by many promi-
ses, propheties, and sacrifices, as may ap-
peare in the bookes of the old testament,
all which by the sacrifice of his sufferings
he truly performed and fully accom-
lished, so that neither those, nor any other
sacrifice for sinne, haue any vse at all, for
the benefite of man, but are altogether
ended and abolished by that one once offer-
red sacrifice of Iesu Christ, wherein we
may safely rest our selues; as that which
is in deede of all perfection for vs, and
therefoze whosoener they bee that shall
allowe of any other sacrifice for sinne to
bee vled, doe thereby most wickedly blas-
pheme Iesu Christ, in making a shew as
though Christs sacrifice were not of suf-
ficient perfectiō without their patchings,
and therefore all Masse fauourers, wher-
by they pretende to offer sacrifice, for the
sinnes both of the quicke and dead, are
hereby conuincd of most horrible sacri-
ledge against Christe in discrediting his
most

most glorious sacrifice, once offered, the
vertue whereof to the children of God re-
maineth most effectual for cure, &c.

Seeing that Christ hath fully satisfied
for our sinnes, howe commeth it to
passe that wee are often touched here
with grievous vexations both in soule
and body, yea and also dig corporally?

The Lorde (22) chastiseth vs to ex-
crease in his obedience, and by na-
turall death, giveth vs passage to the
heavenly and eternall life. (8c.)

As naturall parentes will chastise
their children whom they dearly love,
thereby to holde them in their dutie:
even so it is needefull; that the Lorde
shoulde in suche sorte deale with vs,
whome by Christ he hath received into
his favour, thereby to keepe and then gi-
ving us a taste of that miserie, which by
our desertes is due unto vs, that we may
more worthily account of the deliv-
erance therefrom (8c.) neither can we complaine
that the Lorde dealeth not rightly with vs
in so doing, seeing that we are grafted into
Christ,

Obser.
Psal. 89. 34.

33.

2. 70. 2.
4. 2. 2. 2.

2. 10. 1. 1. 1.

38 Catechisings concerning the

Christ, for as much as neither our faith
nor repentance are of such perfection dur-
ring this life; but that much more were
due in respect of our want therein, if the
Lorde should execute on vs, the extre-
mitie of Justice. ^{where} Howe the Lorde both
chastice vs (I meane the faithfull) with
most fauourable correction, strengthening
vs therewithall that wee may be able to
beare the same, and applying it continu-
ally to our benefite, euen to keepe vs in
the due estate of children. &c. And as con-
cerning our naturall death; it is euen the
very entree whereby we passe into the
fruition of euerglastig glory: for the Lorde
thought it not sufficient to haue purcha-
sed for vs an earthly felicity or happines,
the Joy wherof shoulde haue bene con-
tained within the compasse of this world,
but that corruption being cast off by cor-
ruptall death, we shoulde bee clothed with
immortall glory, and so inioy the eternal
heavenly blessednesse, so that death is no
losse but an aduantage to vs. &c.

Q. What followeth concerning the
worke of our redemption?

A. That

1. Cor. 10. 13

2. Cor. 12. 9

Psal. 119.

67. 71.

Isai. 17. 7

John 5. 24

2. Cor. 5.

1. 2. 3. 4

Phi. 1. 21, 23

person of God the Sonne. 74

L. That hee rose againe the thirde daye
from the dead.

Chrill being buried and shut vp into
the newe tombe, by two auncient
men of good credite, and the grauestone
sealed with Pilates signet, wherby was
assured the certaintie of his death, the
prophecies forespoken perfourmed, and
the end of his seruile estate finished: Now
commeth to be considered the glorious
victorie, that hee had ouer death and the
power of darknesse, in that hee did not
stall cell in the graue, but as Jonas deli-
uered out of the belly of the whale, so
the thirde daye rose agayne by the power
of his spirite: Dismaied the souldiers
that watched him contemptuously, and
comforted his Disciples heartes, whiche
through infirmitie of the flesh, were at
that tyme very heauye and sorrowfull.

The For what ende did he rise agayne?
1) To declare that he had overcome the
power of the deuil, sinne, death, & hel,
and purchased for vs righteousness

K 2

and

Obfer.

John 19. 38.

Mat. 27. 60.

Mat. 28. 4. 5.

47 Catechising concerning the

of and life.

Obfer.

2. Pet. 3. 21.

22.

Heb. 2. 14. 15

2. Tim. 1. 10

1. Pet. 1.

21. 22.

2. 3. 18

2. Thef. 4. 14

1. 4. 8. 1. 10.

What comfort is this vnto vs, to consider, that our greate Cap-
taine Christ, entering into combate with
the hellish armie, whereunto wee were
most miserably thrall, obtayned, so the
victory for vs; that wee bearing truely his
symbole of cognisaunce, and warfaring
vnder his ensigne, are not only deliuered
from our thraldome and lothsome estate;
but also are accepted, as most righteous
to the glayous estate of eternall lyfe
and blessednesse: so that though the An-
gel with his whole retinue, laye siege a-
gainst vs, yet shall hee not preuaile, but
wee by him shall be conquerours, and
attayne the crowne of victory.

Q. What other spirituall benefites re-
ceiue we by the death and resurrection
of Christ?

A. (23) By the vertue of his death, he cau-
seth sinne to decay, and as it were die
in vs: and by the power of his resur-
rection, hee stirreth vs vp to newnesse
of life, and giueth vs also thereby an
earnest of our resurrection.

So then, by Christ, we haue not onely *Obfer.*
 our finnes forgiven and righteousness *Rom. 4.23.*
 imputed vnto vs, but also by the vertue *Phil. 3.9*
 of his death, wee are furnished with po- *1. Pet. 2.24.*
 wer to beate downe in our selues, the *2. Cor. 4.1.2.*
 unrulinesse of sinne, which woulde hale *Rom. 6.4.5.6*
 vs to destruction, and by the efficacie of *2. Cor. 1.14.*
 his resurrection, are we strengthened to
 walke in suche newnesse of life and god-
 ly conuersation, as is acceptable to the
 Lord, where as otherwise of our selues
 we are not only dullards & weakelinges
 to the perfourmance hereof, but also ear-
 nest followers of the lusts of our corrupti-
 on. So that in whome so euer the death
 and resurrection of Christ, haue not this
 effect, to worke such a change and altera-
 tion in them from their owne corrupte *Gala. 5.24.*
 naturall inclination, howsoever they
 seeme to gloze of Christ, yet is it euident
 that they haue not truly tasted of Christ,
 neyther can they haue any confidence that *Rom. 12.3*
 he is available to them, so long as they *Ephe. 4.7.*
 settle themselves on the bygges of theyr
 owne naturall corruption, not that the
 Lord bestoweth his giftes to all in equall
 measure, but to every one that are truly

27 Catechisings concerning the

called to bee his; to some more and some
lesse, but yet truly (&c.) So also by his
resurrection, we haue an assurance giuen
vs; that our bodyes at his good pleasure,
shall arise againe, for seeing that hee being
our head is risen to glorie, it is certaine
that he will not for ever leaue vs his me-
bers in the dust of corruption, &c.

T. What followeth?

L. He ascended into heaven.

Obser.

Christ hauing evidently declared his
resurrection, to the terrour of his ad-
uersaries, and ioy to his disciples, with
whom he was conuersant, oftentimes, the
space of 40. dayes to together, eating,
and drinking with them, and declaring
to them, not only the certaynty of his re-
surrection, by his speech and presence; to
their sight, and by feeling and touching of
him, that all manner of doubting might be
taken away, but also at large discoursed
vnto them of the misteries, of the king-
dome of God, so farre as was expedient,
and giuen them a charge, whome he ap-
pointed to be the publique messengers,
of the glad things of doctrine of life, &c.

He then, in the presence of his Disciples, went up into heauen, and by the liuely voyce of Angelles, certified them both of that his receiuing into heauen, & also of his comming agayne in the end of the worlde, for if he shoulde haue taried still on the earth it shoulde haue bene an occasion to haue mooued vs, in some sorte, to haue beene carnally affected towards him, and although his bodylye presence might haue bene comfortable to such as coulde haue inioyned the same: *Iohn. 16. 7.* yet by his departure we lose nothing, for as much as hee sendeth vnto vs his holy spirite to supply in farre greater perfection the want of his bodely presence, &c.

T. Then he is not with vs nowe on the earth?

L. No, as concerning his manhood, whereof we nowe speake, but as concerning his Godhead, it is incomprehensible.

Chrisse, as concerning his manhood, *Observation.* both body and soule: as he ascended *Iohn 12. 8* into heauen, so doth he there continue vntil the ende of the worlde, but as concerning his Godhead, & the vertue thereof *Act. 3. 21* which

Catechifings concerning the

Iohn 3.13.

Mat. 28.20.

whiche when hee was man in earth was also in heauen, now being man in heauē, is also in earth, to our vspeakeable benefite: whereby the Eutichian heretikes, and the Papistes, their naturall broode, mayntayning the vbiqetie of euery wherebeyng of Christs body, are manifestly confuted, as they that confounde heauen and earth, euen the Godhead and manhood of Christ together. &c.

T. Wherefore did he ascende into heauen?

L. To prepare the same place of glorye for vs.

Observation.

Iohn. 14.3.

Ephē. 2.6.

Chrisse hauing by his death purchased for vs that fertile Canaan, the heauenly inheritance, for the certaine accomplisment thereof, would enter there vnto, and take possession of it, that so the interest of our inheritance might be fully assured vnto vs. Then if our inheritance be in heauen, and we be but strangers on the earth; (for what are we here, and what is the stayenesse of our earthly estate but vanitie, frailty, and a mere sitting alwaye to rottennesse?) Let vs

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we place our whole ioy and comfort ther, *Phil. 3. 20.*
 where our true and perfect felicitie re- *Cal. 3. 1. 2.*
 steth, and not beset our selues in the va-
 nities of this worlde, as hogges in the
 myze, setting our delight on those things
 which are in deed deceiueable and vaine,
 euen as our worldly Englishe Epicures
 can now and then confesse, but must
 needes once, with bitterness of grieve
 acknowledge, except in due time the *2. Tim. 2. 25.*
 Lord giue them true repentance, &c.

T. What doth hee in that place of
 glory?

L. Hee sitteth on the right hande of
 God the father Almighty.

T. What is meant thereby?

L. That hee is of equall glory and
 authoritie with the father, executing
 his office of meditation for vs.

EUEN as Christ before his appearing in
 flesh was of most high glorie euen *Observa.*
 equal to the father: so after his humble state
 here, all infirmities being taken away, *Dan. 7. 14.*
 was he indued with the like glorie: let *Iohn. 17. 5.*
 it not therefore dismay vs, although in *Phil. 2. 9. 1*

Catechisings concerning the

Heb. 9. 24.
&c.
Heb. 7. 24. 25.
26. 27.
Heb. 4. 15.
16.
1. Ioh. 2. 2.
1. Tim. 2. 5.

this wooulde, wee bee to the iudgement of
 man most miserable, but looke to the toy
 of the high and excellent pzince which is
 befoze vs, according to the example of our
 head Christe, who passing thozowe the
 most greuous goulfe of miserie, hath at-
 tained to the highest degree of eternall
 glory, &c. Now in that he is our mediator
 to God the father, it is not so to be taken,
 as though in carnall wise, hee did pro-
 strate himselfe, to make supplications;
 but that in the flesh of our infirmitie hee
 fully obeying the will of God, and satisfi-
 yng for our finnes, the same his Sacri-
 fice is a continuall attonement for vs,
 most effectuell in the sight of God for e-
 uer, whereby wee haue accesse vnto the
 tribunall seate of grace, and our prayers
 acceptably receiued, wherby wee see, that
 they which affirme the Saintes in hea-
 uen to bee intercessours for vs, who dyed
 not to reconcile vs to God, for that did
 only Christe, that they (I say) doe great
 iniurie, not only to Christe, but also to
 the Saintes them selues, as though they
 woulde intrude them selues into that of-
 fice

person of God the Sonne. 78

the which properly belongeth vnto
Christe, &c.

T. What remaineth for him yet to
doe?

L. From thence hee shall come to
iudge the quicke and the dead.

The Lord in the time appoin- *Obser.*
ted by his godly wisdom, euen whe
the whole number of the children of *Acts, 17. 31.*
God shall bee fulfilled, shall in great glo-
ry, suddenly come downe from heauen, to
execute iudgement on the earth, namely
by making a final separation of the chil-
dren of God, from the children of the Di-
uell, to the full comfort of the one, and
bitter confusio of the other, and although
the children of God as concerning their
bodies, shall not be al a liue at y time, but
the most part consumed to rottennes in y *Iohn. 5. 2, 29*
grave, yet shall they lose nothing therby, *1. Cor. 15. 53*
for y Lord shall indue the with most per- *Phil. 3. 21.*
fection, and reconiogne them with their
soules in glory, to beholde the ami-
able countenance of their Christe, and
receiue his blessing of fauor most ioyfull:
Neither

Catechisings concerning the

2. Cor. 5. 10. Neither shall the wicked, though they be at that time most secretly hidden or shut vp in tombes of marble, escape his iudgement, but shall altogether be arraigned befoze his iudgement, heare their iust cōdemnation, and most horribly feele the full execution thereof, with the cursed Apostataes and reprobate Angels, Satan the Diuell and all his hellish rabble; &c.

Mat. 25. 41.

T. What comfote may wee receiue thereby?

L. First, in that there shall be a iudgement, I gather that there shall bee an ende of our sinne and miserie.

Secondarily, sith Christ our Saniouir shalbe our iudge, I am assured of fauourable iudgement.

Obser.

Ro. 8. 22, 23.

When wee consider the burden of sinnes, wherewith wee are oppressed, & the miserable disordered estate of the woꝛlde, that our portion in this life appeareth no better then the portion of the wicked, yea oftentimes the goodly are greatly afflicted, when the wicked

close

Howe ouer in their delights and pleasures, is not this a great comfort vnto vs, that all these thinges shall haue an end? What sinne our most irkesome bo-
some foe shall bee utterly abolished, all the children of God preferred to honour, and the wicked drinke the bitter drugges of the bottomselle cup of the Lordes snare, whome they now make none account of, but for the most part contemne both in himselfe, and his members, &c?

And surely the righteousness of God both necessarily require, that these disorders of the flourishing estate of the wicked and the miserable estate of the innocent, shoulde bee redressed, which shall not bee fully accomplished, till that great day of the general iudgement, which the iustice of the Lord both assure vs shall be most certaine, although the very time thereof be hidden from vs, &c.

Now what comfort is this, that euen Iesu Christ our Saviour, who hath felt our infirmities, who hath indured the assaults of Satan, who hath compassion vpon our miseries, that euen hee shall bee our iudge at that day? No bribes can
wooke

Catechisings concerning the

3. 7. 22 **3. 7. 22** **3. 7. 22** **3. 7. 22** **3. 7. 22**
Phil. 2. 16. **Phil. 2. 16.** **Phil. 2. 16.** **Phil. 2. 16.** **Phil. 2. 16.**
Rom. 2. 8. 9. **Rom. 2. 8. 9.** **Rom. 2. 8. 9.** **Rom. 2. 8. 9.** **Rom. 2. 8. 9.**
 make any corruptions, to moue him at
 that day to take part against vs, but as
 wee haue been sincerely minded towards
 him and his holy word, hating sinne, and
 bearing broken heartes vnder the bur-
 den thereof, resting on him, and not on
 our selues: so will hee then declare that
 our faith in him was not in vain, our sinne
 being couered with his righteousness,
 wherein wee shall appeare most beauti-
 full and glorious. But then woe to the
 wicked which in this life refuse instructi-
 on, & neglect their redemption in Christ,
 carelesly walking on in their sinnes, to
 their finall perdition, &c.

T. What doe you beleene concerning
 the person of the holy Ghost?

L. That hee is the eternall holy spirit
 proceeding from the father and the
 sonne.

Obser.

A. in the one essence of God, we haue
 to consider the father, as the eternall
Iohn. 14. 26. **Iohn. 14. 26.** **Iohn. 14. 26.** **Iohn. 14. 26.** **Iohn. 14. 26.**
& 15. 16. **& 15. 16.** **& 15. 16.** **& 15. 16.** **& 15. 16.**
1. Cor. 3. 16. **1. Cor. 3. 16.** **1. Cor. 3. 16.** **1. Cor. 3. 16.** **1. Cor. 3. 16.**
 fountaine, & the sonne the eternall word,
 begotten from everlasting of the father,
 so haue we also to consider the holy ghost
 as

person of God the holy Ghost. 80

as the effectuall working power, proceeding eternally both from the father, and the sonne, who is true and perfect God, of equall substance, power, godnesse, and eternitie, with the father and the sonne.

T. What workes are most proper to the person of the holy Ghost?

L. The workes of sanctification and preservation.

T. What are those?

L. (24) Hee instructeth vs inwardly in the will of God, worketh in vs faith & newnesse of life, yea he accomplisheth to vs effectually all the benefites purchased for vs by our Saviour Christe. And he preferueth not only vs, but also the whole worlde and euery creature in their being and continuance.

ALL the teachers, in the worlde, are not able to bring to passe in any one that he shall bee sufficiently instructed in the doctrine of saluation, vntill to the outward instruction, the inward working of the holy Ghost bee also applied: for that is euen the office of the holy Ghost,

2. Cor. 6. 16.

1. Cor. 13. 4.

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1. Cor. 13. 4.

88 Catechisings concerning the

John. 16. 13. Ghoste, which he executeth in the child-
1. Co. 12. 3. 11 dren of God: let vs not therefore attri-
John. 3. 6. bute to the worke of man all our instru-

1. John. 2. 27 tion and conuersion to God, but leaue to
the spirite of God, the due praise of that
which is his, for although faith come by
hearing of the worde of God rightly mi-
nistred vnto vs, as the outward meanes,
yet who can beleue but by y^e holy ghost?

Rom. 10. 17. Who also whereas we are naturally
defiled with sinne applieth vnto vs, spi-
ritually, the blood of Christ, regenerating
vs from our carnall delights, to hate the
filthinesse of sinne, and to ioy in righte-
ousnesse, hee instilleth into vs the par-
ticipation of all those great benefites,
which our Saviour Christ hath obtained
for vs, that so being surely sealed into our
heartes, we are fully assured of the same.

Rom. 8. 9.
2. Cor. 5. 5

Gen. 1. 2.

Psal. 104. 30

Quina proui pointment, let vs not therefore attri-
dentia locis. bute vnto nature the praise of the
succedane

successive continuance of things in their *Psal. 147. 8.*
 kinde and order, but vnto the Lord, the *9. Ec.*
 Author and ruler of nature, neyther let
 vs yelde vnto chaunce and fortune, the
 cause of the sodayne alteration of things, *Iere. 10. 23.*
 but vnto the Lord, who disposeth all *Prok. 16. 33.*
 thinges according to his pleasure, and
 that most rightly, although the order and *Eze. 14. 23.*
 reason thereof, bee as yet hidden from
 vs.

T. Are the workes of creation proper
 only to the father, the woorkes of re-
 demption only to the sonne, and the
 woorkes of sanctification and preser-
 uation proper onely to the holyc
 Ghost?

L. Most chiefly they are so, but not
 only, for euery person hath a certaine
 dealing in all these woorkes.

Obfer.

The father created all thinges, but *Heb. 1. 2.*
 by the Sonne and the holyc Ghost, *Gen. 1. 26.*
 the Sonne redeemed vs, but sent of the *Collos. 1. 16.*
 Father, and performed the same by the *Iohn 3. 16.*
 power of the holyc Ghost, and the holie *Heb. 9. 14.*
 Ghost sanctifieth vs, but the matter of *1. Pet. 1. 19. 22.*

L

our

Catechisings concerning the

our sanctification consisteth in the sonne
who in our nature wrought the same for
us, according to the good pleasure of his
Father.

John. 5. 17

So also by the holye Ghost are all
things preserved in their beeyng, but ac-
cording to the providence of God the fa-
ther, and our Lorde Jesu Christ, &c.

T. Now for the second parte, what
meane you by the Church which you
say you beleue there is?

L. Thereby I meane the whole mul-
titude of Gods people, that are
appoynted to saluation.

Objer.

This worde Church is not alwayes
vsed in one sense, for sometime we
vse it for the materiall buylding, where
the people assemble for the publike mini-
stration of the worde of God and sacra-
mentes: sometime it is vsed for the peo-
ple there assembled: sometime, (as most
chiefly in the time of persecution) for the
assembly of the godly in some p̄uate fa-
mily, or for the godlye dwelling in one
house, and in like manner for the whole
people

2. Cor. 14. 4.

Act. 12. 5. 1

Colloſſ. 4. 1.

1. Theſ. 4. 1.

people professing godlinesse in some one
countrie, or kingdome, but in this place,
it is taken for the whole multitude of
Gods elect people, whiche eyther haue
been, are, or shalbe til the end of \forall world,
in whom as the Lord hath certainly in his
secrete counsel, by his free grace and fa-
uour, appoynted to saluation, so hath he
promised the way and meanes whereby
the same is attayned vnto, as the re-
demption performed in Christ, the true
and effectuall calling of vs in due sea-
son by his word and holy spirite, whereby
we are grounded in a liuely and assured
faith and hope, patiently and chereful-
ly to endure the Lordes leysure, un-
till we haue the fruition of that perfect
saluation, wherevnto we are ordained,
whereby finally the glozy of God shalbe
most highly magnified, &c.

Coloss. 1. 18.

Iere. 3. 17.

P^redestina-
tionis locus.

Rom. 8. 30.

Q. Why is the Church called Ca-
tholike or Vniuersall?

A. Because it containeth all the godly
that euer were, are, or shalbe, and in
what place soeuer they be.

The Church of God is not limited with, *Obser.*
in

83 Catechisings concerning the

Mat. 8. 11.

Act. 2. 5.

Psal. 2. 8.

Isai. 60. 4.

John. 10. 16.

John. 15. 5.

John. 10. 28.

in the compasse of any certayne speciall place, citle, or countrie, neither to anie age, but in what place soeuer, eyther in heauen or in earth, any of the childe of God are, there is the Church or a member thereof. For as the Vine branches, doe spreade abroade from the stocke, whereon they growe : euen so doe the members of the mystical body of Christ, and are but one body, hee being our head, by whom wee are spiritually ruled, guided, and nourished. Whereby we haue to consider the straightheartednes of the Papistes, who woulde imprison the Church of God, within the compasse of the raiuous walles of Rome, and all the members thereof, within her iurisdiction, so that vnlesse it bee a Chicken of their owne broode, they will not allow him any place in the Church : but as for vs, hauing the allowance of the Lorde, to bee the sheepe of his fouldre, wee haue assurance that he will not suffer vs to be taken out of his handes, but though the Pope curse vs, he hath a blessing in sure keeping for vs, &c.

And yet the Papistes, not contented with

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with this injury done to the children of God, they will needs also place their hope in the seate of Christ, affirming him to be the head of the whole Church, so that to establish their religion, they must needs proclaime the thrusting up of Gods children in their thraldome, and the displacing of Christe, from his glory, but the Lorde shall (as hee saith) both confound them wholly with the breath of his mouth, &c. *Ephes. 1.22.*

T. Why call you the same holy? *L(15)* Not only because we are so accounted in Christ, but also in respect that in this worlde we are, by his holy spirite, made partakers of true holinesse, which in the ende shalbee made perfect in vs.

T. The children of GOD are often times in the Scripture sayde to be holy and iust, and yet whilest wee are in this worlde, wee see sinne both remayne in the best. *Cher.*
Ephes. 1.26.37
1.Thess. 2.13.
1.Thess. 3.13
Ch. 4.7.
 Therefore this generall title of holinesse pertaineth unto vs by imputation, *Rom. 7.24.*
1.Iohn. 1.8.

38 Catechisings concerning the

Isai. 6. 21.

Mat. 5. 6

2. Pet. 3. 11. 14

tion, and not by any essentiall righteousness that is in our selues, notwithstanding in this life, after that wee are called, wee doe truely hunger and thirst after righteousness, wherewith in the ende wee shalbee satisfied, which whosoever doth not strue to atayne unto, he can haue no shewe of pretence reasonable to perswade himselfe, that he is of the church, or any member of Christ: and therefore it is no marvaile, though so many of these brazenfaced Atheists, doe so desperately as they doe, &c. The Lord graunt vs continually an assured testimonye of a good conscience, that wee neuer slide away from our stedfastnesse, that wee haue in him. Amen.

2. Pet. 3. 17.

T. Why is it called the communion of Saintes or holy ones?

A. In respect of the fellowshippe that wee haue with G O D. that wee in Christ, and also among our selues, whereby the blessings bestowed vpon one, are imployed to the vse of others.

Christ

Christ is the head, the Church is his *Obfer.*
 myſtical body, compact of diuers me¹ *Ephe 4.15.16*
 bers: as therefore the head, and body of *Iohn.15.4.6*
 man (whereof this ſimilitude is borrow¹ *17.21.*
 ed) haue a vni¹ together, and as the *Rom.11.17.*
 members of mans body are one benefi¹ *6c.*
 ciall to another, ſo as that member *1.Iohn.1.7.*
 which is cut of from the body, wanting
 the ſocietie of the other members, falleth
 to rottenneſſe: euen ſuche is the fellow-
 ſhip that the Church of God hath with
 Chriſt, by whom wee receiue all our
 ſtrength, nourished by by him ſpiritual-
 ly till wee come to a perfect age in him,
 and ſuch is the fellowſhip that the childre¹
 of God haue among themſelues, *Heb.10.25.*
 that one is made partaker of the bene¹ *Iſai.11.6.7.8*
 fits of others, from which true ſpiritu-
 all fellowſhippe ſuche as are denied,
 muſt needs fall to deſtruction, &c.

This holy fellowſhip is excellently ſet
 forth vnto vs in the participation of the
 Lords Supper: and therefore verie pro-
 perlye (albeit in a figuratiue kinde: of
 ſpeech) is it called the Communion, as y¹
 whereby the children of God haue a pe¹ *1.Cor.10.*
 ſharing of their vni¹ with Chriſt, and *16.17.*

Catechisings concerning the
yelde also a testimony both of the same,
and also of their vnion together one
with an other, &c.

T. What are the spirituall benefits that
belong to the Church?

L. Most chiefly these three, the forgive-
nesse of sinnes, the resurrection of the
body, and life cuerlasting.

Obfer.

As in the workes of our redemption
performed by our Saviour Christ,
only the most principall are rehearsed, in
this brieft confession of faith: so also the
most chiefe benefits only thereof, belon-
ging to vs, are here so2 briesnes sake set
downe, collected out of þ holy scriptures,
wherein we find al things at large, &c.

T. What doe you beleue concerning
the forgiuenesse of sinnes?

L. That as in Christ, satisfaction is ful-
ly made for our sinnes, so in vs they
are freely forgiven.

Obfer.

This benefite hath relation to the
sufferings of our Saviour Christ &c.

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L.

Wee are sinners, which if wee confesse not, and that truely in hearte. wee are lyars & deceiuers of our selues, yea we are indebted tenne thousand talents, *Mat. 18. 24.* and yet are but seruants, no good thing that we can doe, but it is due debt to bee payde to the Lorde, neuer therefore are we able in our selues to discharge vs of this great burden or any parte thereof, but Christ hath satisfied the iustice of god for vs, and by fayth in him we feele our sinnes to vs warde forgiven, and thereby to appeare righteous and acceptable in the sight of our God, without whiche benefite, what are wee? euen a lumpe of sinne, miserable wretchednesse, obious in Gods sight, and moske woefull in our selues. &c. *Isay. 44. 22.*
Mica. 7. 19.
Col. 2. 13.
Heb. 8. 12.

T. What doe you beleue concerning the resurrection of the body?

L. That as verely as Christ our head is risen from death, so shall our bodies gloriously ryse again in the end of the worlde.

This benefite is to bee referred to *Observation.*
the

Catechifings concerning the

the resurrection of Chzist. &c.

2. Cor. 4. 14. In the end of the world when the lord
John. 5. 28. shal come to iudgment, he shal at his ap-
 poyntment cause the bodie of all that
 haue dyed from the first man tyll that
 time, to ryle agayne & be vnited to their
 soules. Then shall the godly, both in bo-
 dy and soule, appeare in most glozious,
 and beautifull estate, free from all affecti-
 on and infection of euill, not subiect to a-
 ny infirmitie at all, but be indued with
 most perfection of heauenly, gistes. In
 which poynt, although many things are
 to be considered, toheron to say & support
 our sayth by, as the resurrection of Chzist
 the authour of life, the deliuerance of Jo-
1. Cor. 15. 12. nas out of a whales belly: Daniel out of
Jonah. 2. 10. the denne of Lions: the thre sincere wo-
Dan. 6. 23. shippers of God out of the fyre fornaice:
Dan. 3. 26. the rysing of those in Hierusalem at the
John. 11. 44. resurrection of Chzist: the raising of Laza-
Mat. 27. 52 rus out of the graue: and of others from
1. Cor. 15. 37 death: the perishing and restoring agayne
 of thinges naturall, as seade, frutes, and
 such like: yet are there two thinges most
 chieflly to be considered, namely the will
 and

and power of God, he hath expressly promised it, therefore it is his will that it should be, his power is such that hee can doe all thinges and therefore wel able to bring this to passe. Though the matter be wieghtie in our weake iudgement, yet the good will and power of God will most certainly perfourme it, as a thing most easie to him y is in power infinite, no cause hath wee therefore to doubt of the certainty therof, &c.

T. What shall then followe?

A. Our bodies and soules being gloriously ioynd againe together, we shall line foreuer with our God in most perfect felicity.

T. His benefite is chiefly to bee referred.

A. To the ascending of Christ in to heauen, &c.

Although after our dissolution, when the soule by death, is taken from the body, we doe then presently in soules ioyne the heauily inheritance, & neither stay in Purgatory, nor blasphemously say that

Catechifings concerning the

first sained it, noꝛ yet wander abroade as
 stray sheepe, as the deuill by transfour-
 ming himself into the appearance of men
 would perswade vs to the ende that we
 might liue carelesly in this lyfe in hope
 that meanes might be made foꝛ vs when
 we are deade, although (I say) by death
 our soules are presently receiued into the
 heauenly ioyes, yet shall not our bobbies
 be deliuered from coꝛruption till the end
 of the woꝛld, when in full perfection, both
 of body and soule, we shal inioy most hap-
 py and eternal blessednes, the consumma-
 tion and end of our faith and hope, which
 shall then haue none vls, foꝛ all those ex-
 cellent benefites, which now by sayth
 wee beeholde and looke foꝛ, shall then be
 present befoꝛe vs and wee shall bee fully
 replenished therewith, the greatenesse
 of which gloꝛy although the Scriptures
 doe with manye kindes of speakinges
 shadowe out vnto vs, so as we may per-
 ceiue the same to be of very great excel-
 lencie, yet all tendeth to this point, that
 the eye hath not seene, noꝛ the eare
 hearde, noꝛ the hearte of man conceived,
 the fulnesse of that blessednesse which
 shal

Ioh. 6. 39. 40.

1. Pet. 1. 4.

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Mat. 25. 34.

Reuel. 21. 7.

1. Cor. 2. 9.

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the Lord hath prepared for vs his children. &c.

As concerning the wicked, because this sayth respecteth onely benefits, therefore, in this confessiō there is no expresse mention made either of their resurrection or punishment, though both shall be most certainly perfourmed in them to their reproche and everlasting veration with the deuill the prince of Darkenes, in whose crooked wayes they haue been lighted, neglecting the light and playne pathway of the Lord. &c.

Act. 24. 15

2. The. 1. 8.

Reuel. 21. 8.

Psal. 115. 5.

Isai. 59. 8.

T. This sayth (as you haue sayde) is inwardely wrought in vs by the holy Ghost, but by what outwarde means is the same ordinarily done?

L. By the word of god rightly deliuered and receiued of vs and chiefly by the promises of the Gospel concerning our saluation in Christ.

EThen as by the power of GOD the frutes of the earth are brought forth yet by the ordinary meanes of planting and sowing: so although faith be inwardly

Observation

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3 Catechisings concerning the

1. Cor. 3. 5. 6. Is wrought in vs by y^e operatioⁿ of y^e holy Ghost, yet is the preaching of the woordes of God, the outward ordinary meanes, whereby the same is brought to passe, and as needefull for the woorking of faith in vs, as planting & sowing is for the bringing forth of corne, fruites, and hearbes, out of the earth, for our corporall sustenance: He were a foole in all mens eyes which would perswade him selfe that hee should haue good Corne on those Landes that were not tyled, or sowed: and as very fooles are they, which perswade themselves of sayth, goodlines, and saluation, and yet neglecte the instruction of the woorde of God, which is the meanes wher by the same is wrought in vs: Let vs then, if we loue our saluation be more diligent to bee instructed in the way thereof by the woorde of God, and in the matters of sayth, let vs chiefly take holde of the promises of Gods fauoure by Christe, whereon the same dependeth, &c.

T. Howe is the same nourished and con-

confirmed in vs:

L. (28) By due exercise of the woorkes of God, and right vse of the sacramentes thereto belonging. by the experience of Gods goodnesse towards vs and our carefullnes in our duty to please him, &c.

THE minisserie of the woorde of GOD is required, not onely for the first planting of sayth in vs, but also for the continuall watering, refreshing, and encrease thereof: And therefore the exercise therof may not be neglected, so soone as we haue conceived some certain motion of sayth, neyther, yet though wee bee well grounded in true sayth, for so should our sayth ware colde, and wee should be vnprouided to resist against the temptations of Sathan, whereby wee strineth to plucke vs away from our assurednesse in the Lorde.

To what purpose is it then to glory as some doe, saying, I haue heard many good sermons in my dayes, yea even in the tyme of King Edward I was knowne to be a protestant. If now we be slouthful in

Obfer.

1. Cor. 3. 6.

Colloff. 15. 6.

Ephe. 4. 11.

12. 13, 14.

Catechifings concerning the

in the same, and howe can any sayth or godlines be in them which are carelesse to be watered with the wholsome drops of the heavenly woꝝd of God: we see the coꝝne and hearbes to wither if they haue not moisture, and so must godlines needs doe in those which haue not the heavenly watering of Gods woꝝd to refreshe them withall; and so can euery one of the Godly beare witnesse, by experience in them selues, which hauing had plentie haue afterwarde had want and scarsety of the heavenly doctrine.

Therefore vnlesse wee will shewe our selues to be tempters of GOD, in desiring saluation, and yet neglecte the ordinarie meanes thereof, let vs bee diligent in hearing learning, and exercising our selues in the woꝝde of God. &c.

For the like ende namely for the strengthening of our sayth, in the assurance of Gods fauour and eternall saluation, doe the sacramentes serue, which are as it were certaine materiall scales annexed to the woꝝde, to confirme moꝝe apparantly to our senses the thinges deliuered

liuered vnto vs by the promises of the Gospell, which who so regardeth not to use according as the worde hath appointed, it is no meruaile, (not to speake of the breach of Gods commandementes in that point) though they be both weake in faith and strong in wickednes. Further we may receiue no small comfort to our faith, in considering the benefites which the Lord hath bestowed on vs, as ear- nestes and pledges of his fauour, which wee shall feele indeede as blessings, by the motion of Gods holy spirit, heartely acknowledging them to come from him, and to bee bestowed by his mercy, and not by our merites, to the ende to prouoke vs to loue him, to be thankfull vnto him, and more strickely to expresse our duetie towarde him &c.

When we shall in this sorte receiue Gods benefytes our faith shall by the consideration thereof bee greatly fortifed, &c.

In like maner when wee feele in our selues an earnest desire to behaue our selues as good children delighting in the commandementes of our heauenly fa-
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Catechisings concerning the

1. Pet. I. 16.

ther; and lothing that which hee misti-
keth, the same is a good testimony vnto
our consciences, that we are his children
to whō he hath geue so good a wil, & that
he beareth a fatherly fauour to vs. &c.

T. What is a sacrament?

L. (29) An earthly signe appointed
by God, and declared by the preaching
of his worde, not only to represent and
confirm to vs his heavenly grace: but
also for vs to testifie thereby our Godli-
nesse towards him.

Obser.

A Sacrament is a signe representing
grace, or fauour & maner of the signe
is earthy or outwarde, whiche maye bee
sene and felt by our bodely senses: the
manner of the grace or fauour is heauē-
ly, namely the fauour of God, but it not
only representeth or signifieth this grace,
but also confirmeth the same, that wee
maye bee assured thereof, and therfore
must it needes be a signe appointed by
God, for none but hee him selfe can or
dayne an outwarde signe to assure vs
therby of his fauour: wherby as we may
evidently see that none but God can bee
the authour or institutor of sacraments,
so haue wee also to comforte our selues

with the assurance of those things which
 God himselfe by outward signe so sea-
 leth vnto vs, which thinges are necessa-
 rily to be declared by the publique prea-
 ching of the promises of God for the ratifying
 wherof the same doe serue, even as *Mat. 28. 19.*
 the wordes of couenantes go before the
 seales thereof, for otherwise the same
 should be but as dumbe & dead ceremo-
 nies wherby we could receiue no instruc-
 tion, much lesse any right cōfirmatiō for
 our assurance of gods fauour, but being
 annexed to þe word going before wheron
 our faith depēdeth, the are we therby not
 only more sensibly instructed, but also as
 by most authentick seales our faith is cō-
 firmed in the mercies of god, &c. So also
 by the sacramentes doe we seeelde open
 testimonie of our godlines before God,
 Angels, and men, professing our selues
 therby as it were by cognisance receiued
 from him to be his seruantes, and childre
 & to renounce all the seruice of the Deuil
 or the antichristian pope his linetenant,
 or chiefe deputie, &c. *1. Co. 10. 21*

T. How many sacramentes be there?

L. Two baptisme & the Lords supper.

Catechisings concerning

Observation

WE take this word sacrament, in such sorte as the diffinition befoze set downe doth impoſte, which is all one with the vsuall diffinition received from Augustine: for otherwise, if we should take the worde in so large sense, as the Etymologie, thereof might beare, all the significantie thinges spoken of in the Scriptures: as a vine, a doze, a shep, herde, shepe (&c.) might haue the name of sacraments, but keeping our selues within the compasse of this diffinition, which as it is vsuall, so is it also proper, & most effectuell, there is but onely these two, that may worthily or truly be called sacraments, and therefore those five which the papistes (confounding all thinges) haue heaped together to make vpp the number of seven sacraments, are in this case cast aside as cullinges, I meane, being required to bee accepted as Sacramentes, as may easely appeare to any that shall enter into perticuler examination and trial of them by this diffinition: not that they are to be disallowed in their true and lawfull vse which they haue, or had in due time, as namely of þ extreme unction

*1. Cor. 10. 1.
2. 3. 4.*

unction. &c.

T. What is the earthly signe in Baptisme.

L. (30) Washing of the body with water outwardly.

WE see in all those places of the *Observation* Scripture, where mention is *Mark 1. 8.* made of the commaundement geuen for *Iohn. 3. 23.* the vse of Baptisme, or where the same *Act. 8. 38. & 10. 47.* is ministred accordingly, by the Apostles and true disciples of Christ, that only water applyed to the body, the vse thereof being before in due order declared, to be the outward signe in baptisme, without any other materiall elemente or vayne addition, yet the papistes added thereto, salt, spittle, crossing, cōiuring, & such like fooleries, as though the Lorde in the institution thereof had not dealt sufficiently inough, but y^e the same must be made perfect wth their additions: they put out their popson to the Lordes treacle that there may appeare a greater shew. &c.

T. What is the heauenly grace which

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Catechisings concerning

it representeth ?

L. (31) Purifying of the soule from sinne in the blood of Christ spiritually.

Obser.

Every one knoweth that there is a speciall vse of water to washe and make cleane such thinges as are defiled, and such partes of our bodies as we haue a speciall care that no vncleannes should appeare in, as namely our face & hands, we vse to washe with water, that so all lothsomnes being remoued they may appeare decent and comely. This vse and effect of water is very familiar and well knowen to euery one of vs, and therefore would the Lord set forth the same to be a signe to expresse vnto vs that vertue and effect of his bloude, whiche was shed for vs, which consisteth in cleansing vs from the spirituall fylthines of sinne, that we might appeare holy in the sight of God: which as it was prefigured by the blood commonly vbled in the sacrifices so was the same made perfect by the bloodshedding of our Saviour Christe, wherof hee will haue the washing of the body with the water in baptisme to be a good and manifest euidence for our assurance

I. Iohn. 1. 7.

Mar. 1. 4

Heb. 9. 22.

rance. &c.

T. How is the same confirmed to vs in baptisme?

L. (32) By the promise of the Lorde, who therin giueth an assurance to our sayth, that as verely as water washeth away the filthines of the body: so the blood of Christ, powred on vs spiritually by the holy Ghost, clenseth our soules from the lothsomnes of sinne.

Sacramentes are not bare representations, but confirmations to vs of that which they represent. *Observation*

And surely it is an excellent confirmation to our faith, which we haue by baptisme, that, in respect of our dulnesse, and weakenes, whereby we are hardly brought to conceiue, & rest our selues vpon the spirituall benefite of forgiveness of sinnes promised vnto vs, the lord geueth vs the same to be an outwarde signe, or seale to expresse, as it were by seale signed, the certaintie of those diuine graces, wch by his word are promised to wit, that his great mercy belongeth vnto vs, that by his blood we are clefied from al our sins, &

Act. 2. 38.

Catechisings concerning

in beleeuing the woꝛde of reconciliation,
we are accepted as most holy that by his
holy spirit he purgeth vs frō the dꝛesse &
coꝛruptiō of sinne, that, appearing beau-
tifull in the sight of God, we are receiued
into his fauour, and reputed his seruants
and childꝛen of his family oꝛ household. &c

Faith.

T. What is required of vs by baptism?

Repentance.

L. Both assuredly to trust to the pro-
mises of God sealed to vs therein, and
also effectually to expresse a hatred of
sinne & a delight in righteousnes. &c,

Observation.

Sacramentes are as it were seales of
scouenantes betwixt the Lord and vs,
wherby, as y^e Lord cōfirmeth his benefits
(which is the chiefe end of sacraments)
so haue we to consider y^e duties which fal
out therby to be perfourmed on our part
which in Baptisme are cheefely two:
fyrst to trust assuredly that the Lord
will perfourme the mercy whiche hee
here sealeth vnto vs. Wee woulde not
bee well contente with such a one as in
a worldlye cause whiche wee coulde ea-
sely perfourme, woulde neyther
trust

Mark. 16. 16.

Act. 8. 37.

Act. 16. 31.

33.

trust our woꝛde noꝛ handwꝛiting: the
 Loꝛd hath giuen vs his woꝛd of foꝛgiue-
 nesse of our sinnes and reconciliation in
 his blood, which only to mistrust, were
 no small fault, yet seying hee giueth vs a
 signe thereof foꝛ our further assurance,
 wee may not with wicked Ahaz refuse
 it: but hauing both his woꝛde and seale, *Isai. 7. 12.*
 if yet wee bee mistrusting, hee may most
 woꝛthily cast vs of, and refuse to haue
 any dealings with vs, who giue so smal
 credite vnto him, &c. Secondarily, is
 required of vs in Baptisme to eschewe *Rom. 6. 3. &*
 sinne and wickednesse, and to walke in *13. 12.*
 the acceptable way of the Loꝛde: If wee *Coloss. 2. 12.*
 doe consider the grienousnesse of our
 sinnes, whereof wee could none other-
 wayes bee discharged, but by the blood-
 shedding of the Sonne of God, as wee
 haue heere a testimonie in this sacramēt,
 it is able to roote in vs a perpetuall lo-
 thing thereof.

But how slenderly is this regarded:
 how is this pꝛofession made in baptisme
 to foꝛsake the woꝛkes of the Diuell, the
 vanities of the woꝛld, and lustes of the
 flesh, in pꝛactise perfoꝛmed, especially
 among

Catechisings concerning

among such as neuer vnderstood in any sort what their baptisme importeth: How can they call that to remembrance which they neuer knew of? and therfore is the matter so lightly passed ouer, &c.

Eze. 16. 59.

60.

Rom. 3. 4.

How if we be carelesse to performe our covenantes to the Lord, with what confidence can we looke that the Lord shall performe his? But the Lord wil be true though to the confusion of the Godlesse. But let vs in þ practice of our baptisme all the time of our life learne true repentance of our sinnes, and regeneration or newnesse of life, whereunto we shall receiue encouragement, strength, & ayde, by the right meditation of the vse and ende of our baptisme: otherwise our baptisme shall not onely not auayle vs, but also more woorthely hasten our condemnation, &c.

Mark. 1. 4.

1. Pet. 3. 21.

T. Why then are Infantes baptized, who want the vnderstanding of these thinges?

L. (33) Because they are of the household of God, and the heauenly grace belongeth ynto them, it is meete that they

they shoulde haue also the outwarde signe thereof, In the true vse whereof, they are to be instructed, when opportunity will serue, that both they may receiue the comfort thereof, and also expresse the duty which is thereby of them required.

That the heauenly blessednesse belongeth to the children of the faithfull, yea, euen before they bee bozne, as wee are taught by the promise of God, made to that excellent father of the faithfull: so also are wee assured by the playne wordes of our Saviour Christ, no reason is it therefore, that we should withhold from them the signe whereby the same is confirmed to them. With they are heires of saluation by the election and free mercie of GOD in Christ, let vs not neglect to giue them the Seale of their assurance, and outwarde allowance appoynted by the Lord therevnto, so that the same may bee done in conuenient order as the Lord hath required, that the ministerie of the worde, for the declaration of the promise bee annexed therevnto

Obser.

Gen. 17. 7.

Mark. 10. 14

Act. 2. 39.

1. Cor. 7. 14.

Catechisings concerning the

Mat. 3. 1. 6.

Ch. 28. 19.

Act. 10. 34.

Ch. 48.

there vnto, wherby only the sacraments are authozized vnto vs, &c.

¶ Yet if the Lorde take from vs the occasion of duely ministring that sacramēt vnto any, as sometime it commeth to passe, let vs not therfore be dismayed, as though the parties were thereby hindered of their saluation, their election by grace, beyng certayne whereon their saluation dependeth, &c.

Exo. 13. 8. 14

Ephe. 6. 4.

¶ Now when the children come to convenient age, they are to be instructed in the vse of the Sacrament, but O Lorde how carelessly is this for the most part passed ouer, both of Parentes and sureties, as though they were bankruptes, that coulde performe nothing, &c.

T. What is the outwarde signe in the Lordes Supper?

L. (34) Nourishing of the bodye, with bread and wine, at the Lordes table, naturally.

Obser.

Although the papists haue bled great corruption, in all poyntes of Christi-
anitie, yet in the Lordes Supper they
might

might seeme (if it were possible to passe themselves in their wicked dealings, for they haue changed both the name, substance, vse, and end thereof, by their disguisings, for their masse, with their sayned shewes, worshippings, and sacrificings doe differ as much from the truth of the Lords supper, as Apish toys, and gestures doe differ from that which they imitate, yea the grossenesse thereof is farre moze palpable, howe great must then their wickednesse needes bee? The bread and wine, contrary to the Scriptures, and common reason, they affirme to banish away, and only the shewes and appearances thereof to remayne, whiche, notwithstanding, they will not suffer the people ordinarily, according to the commaundement of Christ (take, eate, drinke) to pertake of, but to gaze on and worship their imaginations, and their blasphemous priest to reserue to himself all, yea when they suffer the people to pertake, yet the cuppe they may not tast of, let Christ commaund what hee will, neither may the wine bee purely it selfe *Mat. 26. 27.* the fruite of the vine, but mixt with the *ver. 29.* water

Catechisinges concerning the

water of their vanity: and their fained shewes, that remayne, must bee reserved very irreligiously to feede misse with all, and the ende whereunto the whole fable tendeth, is, to be a sacrifice to purchase saluation (A wicked blasphemie against Christ) both for the quicke and the dead, and not to confirme our sayth in the perfection of Christs sacrifice, as he appointed, he that hath eares to heare, let him heare, &c.

T. What is the heavenly grace which is signified thereby?

L.(35) The nourishing of our soules, with the body and blood of Christ, spiritually.

Obser.

WE doe all and euery one of vs know that the vse of bread and wine, (euery of meate and drinke) is to nourish our bodies, to refresh, strengthen, and preserve vs in life, without which (to speake of the order of nature and power giuen thereto) wee could not liue. Whereby therefore the Lorde in this Sacrament sheweth vs our misery

tery in our selues, as poore staruened crea-
 tures without nouriture and life, and the
 great bountifullnesse that is in him, to
 nourish and confirme vs into life euerla-
 sting: His bodye was bzuised indeede
 on the Crosse, and his blood shedde to
 purchase for vs, remission of sinne, and
 eternall saluation, whereof by faith in
 him we are made partakers, so that his
 bodye & blood thus bzuised, shed, & offered
 for vs, once for euer, are vnto vs a most
 swete comfozt, euen meate indeede, and
 drinke indeede, swete most wholesome &
 of greatest vertue to nourish vs perfect-
 ly to eternall life: and that is euen it
 which the bread and wyne doth declare
 vnto vs in this sacrament wherewith
 the body is nourished, but this nourish-
 ment repesented hereby is spirituall
 and not carnall, tasted and receiued by
 fayth, and not with the mouth, as the
 Capernaïtes grudgingly vnderstood it, &
 as the Papistes would haue vs to ac-
 knowledge it, &c.

Iohn. 6. 54.

55. 56.

1. Cor. 10. 16

Iohn. 6. 41.

T. Howe is the same confirmed to
 vs,

Catechifings concerning the

vs by this Supper :

L The Lorde assureth vs hereby, that
(36) as verely as bread and wine doe
nourishe our bodies .euen so the bo-
die and blood of Christ, receiued by
faith, spiritually, doth effectually nou-
rish our soules to eternall life.

Obfer.

The bread and wine therfore in the
Supper of the Lorde, are not bare
signes, similitudes, or representations
of the bodie and blood of Christ, such
as we may vse for the playner declara-
tion of a thing, for so might they haue
beene though they had not beene commaun-
ded to be taken, and eaten : but they are
seales signed by the Lord, to confirme to
our faith, the certaintye of enioying the
heavenly benefites, whiche the effecte of
these signes to the vse of the bodye doth
impozte, namely, that the bodie and blood
of Christ is vnto vs the allsufficient food
to nourish vs to eternall life, as by cor-
poral food no bodily life is mainteyned,
for so doe the wordes of the promises, at
the institution thereof impozt. This is
my body which is giuen for you, this is
my

John. 6. 57. 58

Obfer.

my blood which is shed for you, and for many for remission of sinnes: As though he shoulde say: take, eate, and drinke this bread, and this wine, whereby I assure you that are my Disciples beleuving in me, that as verily as you receiue the same for your corporall nourishment: euen so verily: I, which nowe presently must offer vp my selfe being tormentted to death, by shedding my blood out of my body, to be a sacrifice to satisfie for your sinnes, and the sinnes of all the children of God, am the true alone and perfect spiritual nourishment of me to eternall life, whereof this bread & wine by you receiued, I appoint and giue vnto you as a pledge and testimonie that you are truly made partakers thereof, &c.

But some will say: howe could the Apostles vnderstande his wordes in such sort, which seeme to be spoken absolutely that the bread is his body, and the wine his blood: We haue to consider, that when presently before at the same Table, *Vide Immanuel Trem.* where they sate still till this time, they eate the Pascale Lambe, which was not only a memoriall of their deliuerance out 20.

Catechisings concerning the

John. 1. 29.

1. Cor. 5. 7.

Luke. 22. 15.

Exod. 12. 23.

of Egypt, but also a sacrament of redemption by Christ, so that seeing it was a sacramentall matter whiche they had in hand, it was no strange thing vnto them to heare sacramental maner of speakings, and therefore when as at the same time, Christ called the lambe, which they eate, the Pasceouer, they were nothing amazed therat, but vnderstood that hee meant thereby the lambe which signified h^e pas-ouer, & not that the lambe was changed (which had been absurd) into h^e pasceouer, as was accomplished long before in Egypt: Euen so, they continuing in sacramental actions, & Christe calling the bread and wine his body & blood, it was no strange speech vnto them, neither were they moued to thinke of any absurditie therein: as howe it should be possible that the bread and wine which they toke and eate, separate the one from the other, should be the body & blood of Christ, who there sate by them in full perfection of nature, but eue as they vnderstode before the Pascall Lambe to be called the Pasceouer: In like sort did they nowe vnderstande the bread and wine to be called his body and

and blood, &c.

And, no doubt, but as the people of Israel continually called the Pascall Lambe by the name of the passeouer, and yet neuer imagined of such an absurditie as that it should be turned into the passeouer in deede: so the godly fathers manie yéeres together after Christ, commonly called the bread & wine the body & blood of Christe, in like sense, neuer thinking that there coulde euer haue been any that would haue so mistaken their wordes, as the papists in these later daies haue done with such grossenes as was neuer in the Iewes, &c.

T. Is the bread and wine changed into the body and blood of Christe?

L. (37) Noe, no more then the water in Baptisme.

As the water in Baptisme hath another vse, then commonly belongeth to water, that is, to confirme to vs the spirituall washing away of our sinnes: Euen so the bread & wine in the Lordes Supper are changed frō their cōmon vse,

Obser.

82 Catechisings concerning the

which is only to nourish the body, not to be confirmations to vs of the true feeding and nourishing of our soules: but as concerning the substance thereof, the water in Baptisme is in deede water, & the bread and wine in the Lordes Supper are the same that they appeare to be, even very bread and wine, onely the vse thereof, for that time, is chaunged, or rather made moze excellent, but the same before the administration, & that which remaineth thereof after, is of none other vertue, vse, nor effect, than other bread and wine is. &c.

Iohn. 1. 26.

1. Cor. 11.

26, 27, 28.

T. What is required of vs by the Lordes supper?

Faith.

L. First, that with true faith we rest assured on Gods promises heere sealed to vs:

Repentance.

Secondarily, that wee be penitent for our sinnes, which were the cause of Christes sufferings:

Thanksgiving

Thirdly, that wee be thankfull for the great benefit of our redemption:

Loue.

Fourthly, that wee be in vnitie and loue among our selues, as heere, wee professe

professe by communicating together.

The promises here sealed to us in effect are these, That Christ crucified is vnto vs, the true fode of life, that hee is a perfect Saviour for vs, that wee neede none other to make satisfaction to God for our sinnes, or to procure vs salvation, that euery one severally is by faith made partaker thereof, as euery one receiueth the outward signes, wee possessing him and his benefites, & he possessing vs, hee being made one with vs and we one with him, as the bread and wine are digested to our corporall nourishment, &c.

When wee therefore come to receiue these holy signes, let vs examine our selues truly, y^e wee vnfeignedly acknowledge him so to bee to vs, & that wee feele a true ioy in him, accepting him in deede to be the whole sufficiency for our salvation: for so doe wee as if we were make open protestation before God, Angels, and men. When wee receiue this holy sacrament: if therefore wee come to per-

Obserua.

Luke. 22. 19.

Iohn. 6. 51.

Heb. 7. 24. 25

Iohn. 6. 56.

Catechisings concerning the

take hereof, without knowledge of these things, not discerning herein the Lords body, or having a certaine superficial knowledge, do not by true faith embrace the saluation offered vnto vs, resting our selues on Christ the authour thereof, but please our selues with a swelling confidence of our owne worthinesse, or haue our mindes stained with delight to Popish inuentions, &c. May not the Lord then stand by against vs, & say? Ye wicked dissemblers, ye make a shewe as though ye were my people, and that you take me to be your Lord and only Saviour, and yet like asses you doe in dede professe nothing, for you know not what you doe, or knowing what you shoulde doe, euen that which in shewe you professe, that by true faith ye shoulde embrace my promises, and accept me as your whole and alone sufficiency to saluation, yet, you slide therefrom discrediting me, notwithstanding the manifold wayes, whereby I haue giuen you assurance thereof, and stay your selues either on the smoke of your own vanitie, which you

you account worthinesse, or els on the
foolish and wicked toys of mens deu-
ises, to supplie some infirmitie, which you
imagine to be in mee, as though I were
not sufficient for you : and therefore see-
ing that ye will not truly accept mee for
your full Saniour, as I haue offered
my selfe to you, but play mocke holy, *Iohn. 8. 82.*
day with mee, you must needs feele the
sufficiencie of my power to destroy you
et.

2 Next wee haue to see that wee be
truly penitent for our sinnes, whereof
wee haue great occasion given vs in this
Sacrament, wherein wee haue a memo-
riall, or as it were, the Anatomie of
Christes death, whereof our sinnes were
the cause, and truly if any of vs shoulde
doe such a thing as shoulde procure the
death of some of our dearest friends, it
were able to work in vs, a continual ha-
tred of such a thing, and especially when
we shoulde behold some token or resem-
blance of our friend, so put to death through
our fault: how much more cause haue we
to detest our sinnes which were y^e cause y^e
the sonne of god most excellent & innocent,

1. Cor. 11. 26.
Rom. 4. 25.
Isai. 53. 5.

Catechisings concerning the

Isai. 1. 15. 16

and our great friende in deēd was so cruelly and opprobriously put to death: and chiefly when wee partake of this holy Supper; wherein the breaking of his body and shedding of his blood is manifestly shewed and set forth vnto vs. And howe dare any man appoach to enter into covenant with the Lorde, to receiue him to him selfe and to be at one with him, which is most glorious, beynge him selfe defiled with filthinesse, without lothing the same? &c.

Luke. 22. 19

1. Cor. 11. 24.

1. Tim. 1. 17.

3 Thirdly, we must haue a true thankfulness in vs towarde our God for his great goodnesse bestowed on vs in Christe, whiche is here set forth vnto vs, to wit the benefite of our redemption from death to life, from hell to heauen, &c. Whiche was of so deare a price, that the Sonne of God did suffer the most cruel and lothsome death, and shed his blood to purchase the same, as in this Supper we see plainly testified vnto vs, then whiche benefites there was neuer any one greater, no nor all other benefites in any last comparable therunto, what great cause then haue we giuen
vs

us in this supper, to expresse our thankfulness to the Lorde for the same: yea, and to bewaile the hardnesse of our unthankfull heartes, which will not yield forth even the least part of that whiche were convenient: If a man doe vs a pleasure in some matter of this life, wee will not only in heart acknowledge our selues greatly bounden to him, but also manifestly expresse our thankfulness towards him for the same, how much more in this cause ought the same to be performed towards our God. &c.

4 Fourthly, we must haue true & hearty loue one with another, as we profess *1. Cor. 10. 17* by partaking altogether of the holys & *11. 33.* signe in this communion, (for as for the private appointed communions of a few of the congregation the rest not partaking, it is rather a certaine imitation of the popish private massing, the any right vse of the Lords supper) namely that we partaking of one bread and one wine, though wee be diuers members yet are *Iohn 15. 5* one body in Christ knitte and vnitd to, *Communis* together in fayth, concozde, and brotherly *quasi commu-* lone one with another. If therefore, ma. *nio.*

Catechisings concerning the

king such profession by this outward action, there be any that nourisheth in his heart, envie, hatred, or malice, or be not indued with true and unfaigned love towards others, whereby in deede he cutteth off himself from the union wth Christ, and from his brethren, his mysticall body, is not such a one woorthy double punishment, first for the fault it selfe, and then for his dissembling? &c.

1. Cor. 11. 28

Thus let every one of vs examine our selues, that we may be fit ghestes for such an holy feast, and as we feele our wants, to seeke redresse thereof, by counsell, prayer, and godly meditations, least we be founde unrepentent esteemers of so heavenly mysteries, to the prouoking of gods displeasure and vengeance against vs. &c.

T. Howe is our faith nourished by the experience of Gods goodnes?

L. (38) By considering his benefittes as pledges of his fauour towards vs, as chiefly when we feele the same graunted at our prayers.

La

TH the strengthning also of our faith *Observation.*
 helpeth verie muche to consider the *Gen. 32.10.*
 benefites which the Lord hath alreadye *11.*
 bestowed on vs : as the deliuering of vs *Psal. 121.2.*
 from darkenesse and errors, sending vs *Rom. 8.32*
 the light of his holy word, granting vs
 by his holy spirite to beleue the same &c.
 the corporall benefites also : as health,
 freedom, wealth, good successe in our en-
 terprises and such like, with moze speci-
 all benefites also, whiche although they
 are also common to the wicked, yet can
 they not taste any sweetnes of Gods fa-
 uour thereby because they accept not of
 them as receined from him, but attribute
 all to worldly causes, and so toy world-
 ly of them, but we by faith beholde Gods
 fauour therein, who hauing stirred by our
 hearts rightly to aske the same of him,
 doth thereupon graunt our requests, and
 hauing receined them, wee are moued
 with thankfulness to himwardes there-
 fore, and be the same as holden by him.
 &c.
 Whereupon we may conclide, that
 the same are euen earnestes vnto vs
 of his saugire, and there vppon
 gather

Psal. 9. 9
Eccl. 23. 6
Eccl. 41. 11

Catechisings concerning

gather assurance that he that hath beene
so good to vs already, both assuredly loue
vs, and therfore will not fayle vs in time
to come. &c.

T. How may we doe to pray a ryght?

L. (39) In obseruing those things that
are deliuered vnto vs in the fourme of
praier set forth by our sauour Christ.

Obseruation.

AS our obedience is to be ruled by the
line of Gods lawe, and our sayth to
be grounded on the promises of God in
his worde, euen so may we not in prayer
followe our owne fantasie, and there
by pray at randome, according to euery
mans owne foolish deuotion, but accor
ding to that fourme and order which the
Lorde hath appoynted vs, wee may not
call that a good intent, or good deuotion
which the Lorde hath not allowed: and
therefore if we will haue our prayers ac
cepted of the Lorde, let vs pray in such
sort as he hath allowed in his holy word,
and namely according to that excellent
short fourme commended vnto vs by our
sauour Christ knowing that what so e
uer

Mat. 6. 9

uer iarresth frō the substance therof, how
plausible soeuer it seemeth to man, is in
deede vngodly, and therefore odious in
the eares of our God. &c.

T. What are those?

L. (40) First that we praye onely to
God, our father, by Christ.

Secondly that we pray earnestly as poore
helplesse children.

Thirdely that wee pray with sure trust to
obtaine, of our heavenly father, al-
though he staye for a while.

Fourthly that we aske such thinges as he
hath appointed, and not what see-
meth good in our foolish fantasies.

1 **T**he Lorde commaundeth vs to
call on him who is our heavenly
father, the best able and most willing to
helpe vs. Shall wee then praye to the
saintes or angelles? no, it is that woo-
shippe which is due only vnto the Lorde:
and therefore there is neither saint, nor
angell in heauen, that will be content to
be prayed vnto, they tender moze the glo-
ry of God, then to robbe him of his ho-

Observation.

Psal. 50. 15.

Iohn 16. 23

Rom. 10. 14

Luke 3. 16

Act. 14. 14

Reuel. 7. 10.

11. 12.

& 22. 9.

no more

Catechisings concerning

nour. &c.

Psal. 42. 1.

&c.

Rom. 8. 26.

2 Neither may wee pray dallyingly to the Lorde, but earnestly consider our wantes, what we are in our selues without him, by whose present liberality wee enjoy all that wee haue, who withdrawyng him selfe from vs, all miseries take place, so that hereby we shall perceiue that wee are rightly commanded to crye out Our Father, euen as poore heplesse children that neither with hand nor foot are able to helpe them selues.

But if we come to pray, with persuasion that wee are in so good a case, that wee haue little neede of the Lordes helpe, and therefore doe rather pray for maners sake, then moued by necessitie, shall not the Lorde woorthely reiecte vs with our lipp praying, saying. We make a shewe that you haue neede to bee releeued at my handes, and yet you perswade your selues y you haue little need of my help; I wil therefore bestow my benefitts on such as they shall bee more welcom vnto. &c. The Lorde graunt vs the true vnderstanding light, y we may see and perceiue our necessities, whereby we may be moued neuer rightly to pray vnto him. &c.

Mat. 6. 5. 6.

3 Thirdly, we must pray in faith with
 an assured confidence to obtayne our re- *Mat. 21. 22.*
 quests: Surely seeing we pray not to such *James 1. 6.*
 a one as hateth, but loveth vs, yea even *Luke 11. 9.*
 tenderly as the father the child, and he is *10.*
 our heavenly Father most mighty & glo- *1. John 3. 14.*
 rious, having an everlasting storehouse *Isai. 65. 24.*
 replenish with all good thinges which he *Psal. 50. 10.*
 hath promised to bestowe on vs, so farre *11. 12.*
 as shall be expedient, asking the same of
 him, there is no cause, why wee shoulde
 doubt either of his love, power, or truth;
 to bestowe on vs the thinges whiche wee
 rightly craue of him: and although the
 Lord do not even so speedely as we could
 wishe, graunt our requests, let vs not be
 dismayed therewith, for the Lord will, by
 withstanding him selfe for a while, exer- *Mat. 15. 23.*
 cise our patience, and stirre vs up to more *28.*
 ferventnes, and at the last graunt vs his *Luk. 11. 8.*
 cheerefull countenance. &c. *Psalm 118. 7.*
 we pray distrustingly, how can it be that *Psal. 13. 1.*
 the Lord shoulde graunt our requestes, *Isai. 54. 7. 8.*
 having so slender an opinion of his po-
 wer or goodnesse? Whereby we may
 see that the Papists, who use to pray to
 other besides the Lord, as though he could
 not or would not so readely graunt their

Catechifings concerning

Prov. 3. 28.

requestes as they, even when they praye vnto the Lorde in their distrustfull manner, their prayers are nothing woorth, but rather prouocations to moue the Lord to take vengeance. &c.

Rom. 8. 26.

James 4. 3.

4 Fourthly, we must aske the things that the Lord hath willed vs, and not the things which seeme delightful only to our owne appetites. The Lord verely hath appoynted vs to aske all such things as he knoweth to be expedient for vs: for if he shoulde haue let vs haue had the libertie of our fantasies, and haue graunted all such things as should haue bene delightfull theretunto, wee shoulde often (suche is our folly and wickednesse) aske those things which shoulde tende to his dishonour, yea and be most pernicious, and hurtfull vnto vs, for what wicked motions do now and then come into our mindes? whiche if wee might lawfully pray to be perfourmed would worke our destruction.

The Lord therfore, prouiding better for our safety then we coulo our selues, hath prescribed vnto vs, to aske onely suche things as he knoweth to be expedient, which

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which are summarely containd in the
Lordes prayer. &c.

But how were these things obserued
of the Papistes, who prayed in a strange
language they knewe not what? &c. *Mat. 6. 7.*

T. What hath the Lorde appointed us
to pray for?

L. For such thinges as are set foorth in
any of the sixe petitions of the Lordes
prayer, or containd within the com-
passe thereof. *or, to aske
in prayer.*

WE may not imagin that we are *Observation*
so bounde altogether to the he-
re wordes and sentences of this prayer,
that wee may not in any sorte departe
therefrom, for so shoulde wee be straight-
ned into a narrowe roome, which neither
the prophetes, apostles, no no; Christ
himselfe have obserued: But it is requi-
red that wee aske not any thing that is
not grounded hereon, and may by a con-
venient and right relation, be referred to
some of these petitions. &c. *Mat. 6. 9.*

T. What do these petitions concerne in
generall? O L. (41) The

Catechisings concerning

L. (41) The three first concerne most properly the glory of God.
The three latter concerne most properly things commodious for vs.

Observation. **E**uen as in the commaundementes, first our duety towarde God is set downe, and in the Articles of our beliefe, first is set downe our faith in God: so also are wee here first appointed to praye for the things appertaining to Gods glory, so that we must euen haue regard to pre-ferre the Lorde before our selues, and his glory before our commoditie. &c. And although in y^e three first petitions we pray for such things as concerne most properly the glory of God: yet doe we (albeit accidentally) receiue benefite thereby, as also God is glorified in the benefites, received by the three last petitions. &c.

I. Reg. 19.

10.

T. What pray we for in the first petition, hallowed be thy name?

L. (42) That God may euer be rightly glorified, and that all dishonouring of him may be confounded,

Trath

Thuth it is, that the greatnes of gods glozy, in him selfe, doth alwayes remaine one, and can neither be increased nor diminished, but the same is not alwayes alike esteemed of, but byuers wayes so ouershadowed, that the excellencie therof doth not so clearly appeare, that the same is reuerenced accordingly.

Whe pray therefore that as his glozy is of most perfection, so the same might bee esteemed according to the worthynes thereof, and that all such things as doe in any sorte dishonour or darken the same (as all blasphemie, superstition, lewd behauiour, ignoraunce of God, shewes of light account making of him, &c.) be dispersed, and altogether abandoned. &c.

T. What pray we for in the second petition, thy kingdome come?

L. (43) That God shew himselfe most glorious in his kingdome, ruling vs by his worde, and holy spirit, and bringing to vtter ruine the whole kingdome of Sathan.

The kingdome of GOD is to be considered in two sortes over the godly, and ouer the wicked, he raigneth ouer the

Obser.

Psal. 48. 10.

Malac. 3. 6.

Iam. 1. 17.

Psal. 89. 7.

& 135. 13.

Rom. 1. 21.

Rom. 2. 24.

& 10. 3.

Observation.

Psal. 145.

12. 13.

god, Luke 17. 21.

Catechisings concerning

Rom. 8. 10.

II.

Rom. 7. 22.

Psal. 2. 9.

Rom. 16. 20.

2. Thes. 2. 8.

Reuel. 22. 20

godly by his word and holy spirit, where
by we cheerfully delight in the obedience
of his maiestie, and hate & strue against
the rebellious motions of the flesh, hee
raigneth ouer the wicked, in bziidleing
them by the power of his spirite, so as the
wickednesse which they conspire against
his kingdome, vnder their Captaine ge-
nerall the Denill the prince of the blur-
ped kingdome, as Atheisme, Papistry, or
any kinde of Idolatry or wickednes, pre-
uaileth not against his maiestie, but is
subdued vnder him, with the authours
thereof, to perpetuall contempt and most
horrible miserie, the speedye execution
whereof we desire in this petition. &c.

T. What pray we for in the thirde peti-
tion, thy will be done in earth as it is
in heauen ?

L. (44) That what the Lorde willeth
vs to perfourme, we may with all rea-
dinesse yeelde vnto without delay, or
repining.

Observation.

This petition, although it be distin-
guished from that which goeth before,
yet is it but a moze plaine declaration
there,

thereof, for the doth God rightly raigne in vs, whē we willingly yeld our selues to his gouernment : here therefore wee pray that all Stubboynnes both outward and inward being remooued from vs, our bodes and myndes may bee wholly applyed, with all willing diligence, to accomplish the good will and pleasure of our God, euen as the angelles in heauen doe, wherein the perfection of creatures obedience appeareth. &c.

*Psal. 4. 8.
& 143. 10.
Luke 22. 43.
Rom. 12. 2.
1. Thess. 4. 3.*

*Psal. 103.
20.*

T. Are the things which we aske in these three petitions, accomplished within the space of the continuance of this worlde?

L. (+) In a certaine measure they are so, the perfection whereof shall be in the ende of the worlde, when God shal be all in all.

God is in deede heere glorified in his saints, and his kingdome appeareth by the scepter of his wooorde and holy spirite, to the furtherance of godlinesse, and the destruction of the woorkes of the Diuell, and Antechrist his deputie, and the godly haue here a well willing minde to obey the good will of God.

*Gal. 1. 23.
Ephe. 6. 11.
12. & c.
Heb. 4. 12.*

Catechisings concerning

Heb. 13. 18. But yet are not these things so fully accomplished but that still the remnants of sinne remaine in the Godly, the wicked beareth no small sway in the world, and the Diuell worketh his conspiracies, to the dishonour of God for the time: all which shall in the ende bee utterly vanquished and expelled and God shall raine in full perfection of beautie and glozpe, which things wee haue with patience to waite for, and with earnest prayer desire to be hastened. &c.

1. Cor. 15. 25
2. Thes. 1. 10

T. What pray we for in the fourth petition, giue vs this day our daylye bread?

L (46) Wee pray to haue all things expedient for this present life, and to bee preserued from things hurtfull thereto.

Observation.

Gen 3. 19.

Deut. 8. 3.

Ezek. 16. 47.

It is vsuall among the Hebrewes, by breade to vnderstande all thynges that serue for the sustentation of mans life, in whiche sense it is here to be taken, for the Lorde is not onely the author of such things as appertayne to the pchaunce

heavenly life, but also such thinges as be-
 long to the body, without whose libera- *Psal. 104. 27.*
 litie we could neither haue them, nor ha- *1. Tim. 4. 8.*
 uing them could inioy the same, for howe
 coulde we labour, but that he giueth vs *Psal. 127. 2.*
 strength, and what coulde our labours
 preuaile vnlesse hee blesse the same? yea
 and though we had all the wealth in the
 wo;ld, we coulde not take the vse of it
 but by him, and though wee did take our
 foode and put on our apparell, yet with- *Isai. 3. I.*
 out his mercifull power, the same shoul-
 neither nourishe vs nor keepe vs warme, *Mica. 16. 14.*
 much lesse preferue vs in life, whiche *Haggai. 1. 6.*
 thinges considered, there is none, no, not
 the wealthiest man that liueth, but hee
 hath neede to make this prayer Giue vs
 this day our dayly bread. Yea even in re-
 spect of him selfe not withstanding all his
 wealth. But it is not onely swete and ap-
 parel, which we here desire, but also what
 so euer els is requisite for this life, as god
 gouernment, peace, libertie and such like,
 and also deliuerance from thinges hurt-
 ful, as plague, warre, famine, captiui-
 tie, &c.

202 Catechisings concerning

Psal. 78. 41.

In all which we must take hēde that we presume not to limittē the Lorde, in prescribing vnto him the order of performing our requestes, but in asking our dayly bread, remit the maner and quantitie thereof to the pleasure of his good wisdomē, knowing that howsoever it seemeth to the iudgement of the flesh, yet shall the same be to the best for vs. &c.

Rom. 8. 28

And whereas we say giue vs rather, then giue mee, the same sheweth with what charitable mindes wee ought to pray, desiring the same for others, that we doe for our selues as an exercise of that holie communion whiche the saintes of God haue among them selues. &c.

John 17. 20.

T. What praye wee for in the fiftē petition, and forgiue vs our trespasses as we forgiue them that trespass against vs?

L. (47) That seeing wee are sinners and not able to satisfie for our finnes, it woulde please the Lorde to forgiue vs the same, euen as we forgiue others offending against vs.

WE are all sinners, as vniuersally *Obser.*
 we be blinded, we may say *Rom. 3. 23.*
 see the most rewarde whereof is euerlastyng & 6. 23.
 King miserie most deadly: to satisfie we
 are not able, no refuge then haue we but
 to mercie, that thereby our sinnes may
 be forgiven.

Where therfore we pray y^e the mercie
 purchased by Iesu Chyriste may be she-
 wed vnto vs, that by the same we may
 saue in our conscience, that the guiltinesse
 of our sinnes is freely forgiven vs, so as
 the punishment due thereunto shall not
 be executed on vs, that the Lorde dothe
 not lothe vs in our sinnes, but in mercy
 loueth vs, not looking on vs displeas-
 ly, according to the desert of our sinnes,
 but with a cherefull countenance in the
 righteousnesse of Iesu Chyriste which by
 faith we finde to be ours, &c.

Nowe in that we are appointed to *Col. 3. 12. 13*
 aske forgiveness as we forgive others,
 as a testimonie of our assurance therein, y^e
 Lorde thereby straitly bindeth vs, inclu-
 sively, to loue and charitie towarde
 men, as without the which we cannot

Catechisings concerning

haue the loue of God towarde vs. Let vs therefore haue a continuall care to purge our heartes from all enuie, hatred, and malice towarde men, knowing that so long as any doth carry the same in his breast, hee carrieth therewithall the burden of the Lordes wrath vpon his head, and that when any maketh this prayer to bee forgiven, being so minded, hee euen prouoketh the Lord thereby to take vengeance on him, &c.

Exo. 35. 11.

Mat. 6. 15.

& 18. 35.

T. What pray wee for in the sixt or laste petition? and leade vs not into temptation, but deliuer vs from euill?

L. (48) That wee bee not subdued to sin by any prouocations of the Diuell, or other temptation whatsoever, but that by the power of the Lorde, wee may haue continuall victorie in the spirituall battell.

Truly

Truely if wee did well consider howe *Obser.*
 readie our nature is to follow after
 sinne, what allurements for the flesh *Mat. 12. 43.*
 are laide forth by Satan to prouoke *44. &c.*
 vs thereto, and what dislikings of that *Luke. 22. 31.*
 which is good, he casteth before our eyes, *1. Pet. 5. 8*
 howe diligent hee is in his businesse and
 subtile in his practises, what will he hath
 to worke vs despight, and howe stronge
 hee is in comparison of our weakenesse,
 if (I say) wee did well consider these
 thinges, wee shoulde well perceiue that
 wee haue great neede to call vpon the *Mat. 26. 41.*
 Lord for aide, that by his power we
 may be deliuered from all the force of
 Satan, and by his wisdomme may dis-
 cerne to eschewe his subtile snares set
 to inwzap vs in death. and by the ver-
 tue of his holy spirite may be dayly re-
 newed with increase of true godlinesse, *1. kin. 22. 22.*
 and stirred bp courageously to walke *Iob. 1. 12.*
 forwarde in the path of our God. For *Mark. 5. 12.*
 it is the Lord who hath all the power *13.*
 of Satan vnder his hande to dispose the *2. Cor. 12. 7.*
 same according to the equitie of his most *8.*
 holy will, &c.

Or

Catechifings concerning

Or other tentation whatsoeuer, &c;
 For diuers wayes both the Lord sende
 vnto vs tentations and tryalls, especial-
 ly for the exercising, or as it were whet-
 ting of our faith and obedience, not vsing
 therein the ministerie of Satan, but ei-
 ther immediatly by himselfe, or by other
 his instruments: striking vs with the
 horrour of his iudgements, withholding
 from vs his spirituall comfort, repleni-
 shing vs with fulnesse of thinges plea-
 sant, which become tentations to choke
 and besot vs in carnall voluptuousnesse,
 &c.

In the least wherof wee should
 bee confounded, if hee that shaketh vs
 with the one hande, did not suppozt and
 in due time relieue vs with the other.

And therefore also are wee commaun-
 ded, and that most properly to say, leade
 vs not, rather then suffer vs not to bee
 led, yelding to the Lord the whole so-
 uereigntie of glozy, &c.

So that the euill, from whence wee
 heere desire to bee deliuered, is to bee vn-
 derstood of spirituall euill, as the Diuell
 with all his sinnefull souldiers, & whole
 power of darkenesse, and not from coꝝ-
 poꝝall

Psal. 38.4. &
 44.24. & 78
 25.

Mar. 4.19.

1.Tim. 6.17.

2.Thef. 3.3.

2.Tim. 4.18.

pozall calamities, which are comprehended vnder that petition, where wee aske thinges expedient for this life, as in desiring swoe to be deliuered from famine, desiring health, to bee deliuered from sickness, desiring peace to be deliuered from warre, &c.

T. To what ende serueth the conclusion, for thine is the kingdome, the power, and glory for euer, &c?

L. 749) To expresse our thankfulnessse acknoweledging all good thinges to come only from God, in whom all thinges wholly doe consist.

Seeing that all thinges are the Lordes, *Obfer.*
that hee is the Lord of a kingdome
(yea the kingdome absolutely) and that
all the power and glozy therof belongeth
vnto him, it is good reason in dede that
wee shoulde acknowledge the same, giue
Psal. 68. 19.
him the due praise thereof, and in euery
Ps. 146. I.
particular benefite shew our selues truly
Ec.
thankfull vnto him, knowing the
Rom. 11. 36.
same to flowe out of the vndreamable
fountaine,

Catechisings concerning
fountaine, of his bountie and goodnesse,
wherein if we be dull, our vntowardnes
shalbe manifest, &c.

By consideration of this great power
and riches of the Lord, we may also
gather encouragement to our selues, of
obteining our requestes, for that as hee
is our Father, who willet us well
(such is his louing fauour,) so is hee also
the king of all things to bestow the same
at his pleasure, &c.

T. To what ende serueth the laste
worde, Amen: that is, it is certainly
so, or euen so bee it?

L. (So) To expresse the sure affiance
that wee haue, that our requestes are
graunted: whiche wee may also vse,
as an earnest desire to obtaine our re-
questes.

Observa.

This Hebrew word Amen impo-
rteth a certaintie or confirmation of
a thing, we may vse in two sortes, ei-
ther to expresse the constant assurance,
whiche the Lord hath giuen into our
heartes,

heartes, whereby wee haue a swete and
 comfortable inwarde feeling, that the *Psal. 6. 8. 9.*
 Lorde hath accepted our prayers and *32. 11. 6.*
 graunted vs those things which we haue *44. 7. 8. 6.*
 requested of him, so; which end it seemeth *46. 11.*
 that it chiefly serueth in this place : wee
 see then hereby how we haue to continue
 in prayer, namely not to satisfie our
 selues without some true inwarde com-
 fort, that wee may vnfeinedly say in the
 end, Amen, so it is, this is certaine: this co-
 comfortable conclusion of our prayers, let vs
 diligently strue euermore to attain vnto,
 &c. *Psal. 41. 12.* *32. 11. 6.*
 The same may bee vled as an
 earnest bziefe desiring so; the accompli-
 shing of the things which in prayer wee
 haue asked, in which sort it is so; & most
 part vled, as may appeare by the optatiue
 addition which oftentimes, when our af-
 fections are earnestly moued, wee vse to
 adioyne thereto in this sort, Amen, I pray
 god, which vse of it is in deede also godly,
 but the former is more comfortable, God
 graunt vs in truth to vse it, &c.

T. How is our faith strengthened in vs,
 by our carefulnesse to please God?

L. (51) When

Catechisings concerning

L. (51) When wee feele in our selues a true willing mind to godlinesse, and that wee are diligent in our dutie appointed vnto vs by our heavenly father, it is a good testimonie vnto vs that wee are his children, and that hee beareth a Fatherly fauour to vs.

Obfer.

When the Lorde renueth our heartes, looeth therein the seede of faith, woorketh in vs a good wil to the exercise of godlinesse, directeth vs forwarde in the right way, holdeth vs in the same, so that wee walke acceptably in his sight, doing such woorkes of godlinesse and charitie as hee requireth of vs: Not only as we are christians, but also as by our seneral callinges we are charged (although wee bee farre of from perfection) haue wee not heere in a good testimonie that we are the chilozen of God, who in heart and behaviour apply our selues as becometh children to the good will and pleasure of our heavenly Father? For first we must bee made his chilozen befoze that wee can

John. 1. 13.

Ch. 6. 29.

Phil. 2. 13.

Isai. 38. 3

Psal. 41. 12.

Prou. 2. 8

Iob. 31.

Rom. 12. 6. 7

Isai. 64. 6

2. Pet. 1. 10.

3. Iohn. 1. 7.

Ch. 3. 10.

Eph. 2. 10.

can rightly doe theſe thinges (for as for
the woꝛkes of hypocrisie, or whatſoener *Rom. 14.23.*
are not done of fayth, which the vngodly *Heb. 11.6.*
may doe, as they are farre of from theſe,
ſo are they not godd woꝛkes in the ſight
of God, but indeede ſinne) and beýng
chilðzen, as the Lorde hath appoynted to
behaue our ſelues as his chilðzen, we di-
ligently apply our ſelues therevnto, both
becauſe it is the will and pleaſure of our *Pſalm. 119*
God, which is moſt righteous and good, *112.*
and alſo becauſe it is our bounden duety *Pſal. 119.4.*
that we ſhould ſo doe, &c.

T. To what other end ſerue our good
woꝛkes, or godly conuerſation?

L. (52) Both to the ſetting forth of
Gods glory, and to the furtherance
of other into the way of ſaluation.

Then as it is a reproch vnto a father, *Obſerua.*
whoſe chilðzen are of lewde behaui-
our, or to a maiſter, whoſe ſeruants are
of inoꝛdinate conuerſation, & a prayſe &
cõmendation to thoſe parents & maiſters
whoſe chilðzen & ſeruants behaue them-
ſelues after a godly & honeſt ſort: ſo the
good conuerſation of vs the chilðꝛe & ſer-
uants of the Lorde doth ſet forth his praife *Mat. 5.16.*

Catechifings concerning good

7. Pet. 2. 12.

Rom. 2. 24.

1. Pet. 3. 1. 16

2. Cor. 6. 3

1. Thes. 4. 1 2.

and glozy, whereas on the contrary side, the vngodly behauiour of them that professe themselves, to bee his childre or seruants doth dishonour his maiesty, &c. And further, by our godly conuersation such as haue not imbraced the heavenly doctrine, shall not onely haue their mouthes stopped, but also thereby may bee moued to enter into some liking thereof, by considering thus with themselves: well, although I cannot as yet bryoke this religion of theirs, yet I must needs acknowledge their behauiour to be good & vpright, which should not seeme to procede from wickednes, & therefore it be- houeth me to consider & waigh the matter better then I haue done, for, as for me, I can see nothing in my selfe, whereby I can bee perswaded y my way is good, and therefore it standeth me on, to search better, y I may build vpon a sure foundation, &c. Thus our good woorks shalbe an occasion y others enter into the way, of saluation. As on the other side, the vngodly behauiour of such as professe godlines shalbe an occasion to harden the vngodly in their sinnes, to cause the weake to fall, & to

works or godly conuerſation. 114

to bere & make ſorrowfull & godly hearts
of the faithful, &c. Thus we muſt do good *Pſal. 119.*
workes, not becauſe wee may thinke to *136.*
merite heauen thereby (onely Chriſt by
his bloodſhedding, could doe that for vs)
but becauſe the Lord, who is moſt righ-
teous & good, requireth vs ſo to doe, to
whom they are acceptable as the good
behaviour of children is to their parents,
and becauſe it is our duetie willingly to
doe the ſame. The uſe and end wherof,
is to glorifie God, to comfort our ſelues,
and to benefite our brethren. If wee be
careles herof, we ſhall proue our ſelues
vnduetifull to God, procure him diſho-
nour, hurt our ſelues, & hinder others, &c.

¶ Lord increaſe and ſtrengthen our
faith, to the expreſſing of our duety ap-
pointed by thy maieſty, the aduancemēt
of thy glory, our comfortable aſſurance,
and the encouragement of others, vntill
we attayne to the perfection of endleſſe
glory, purchaſed for vs by our Saniour
Chriſt: to whom with thee and the holie
Ghoſt, be all honour, prayſe and glorie,
both now and euermore. Amen.

Pa

An

An abridgement of di-
uers the longer sort of answaers,
for such as are of weake
capacities.

I **F**irst to teache vs howe to liue
well here, and next to shew vs
our sinne and misery, that so
we may seeke the sure remedy
in Christ.

2 Because godlinesse must bee the
foundation of charity, or els it is naught
worth.

3 For I must see to doe my duetye
though other doe not.

4 So to account of any thing that a-
ny parte of Gods due bee withdrawne
from him thereby.

5 So to account of the Lord our God
that wee yeelde him his whole due.

6 To worshippinge God after any un-
lawfull manner, as by Images or
other deuises of men.

7 To worshippinge God rightly, and to
auoyde all idolatrous deuises.

8 That hee is earnestly bent to pu-
nish

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ther
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nish idolaters and their wicked offspring.

9 That we might be afraide to offend therein.

10 All vnreuerence towarde God, his word, sacramentes, or woꝝkes.

11 To expresse truly al due reuerence to God, his woꝝde, sacramentes, and woꝝkes.

12 Not onely on the Loꝝdes Sabboth to exercise holy thinges, but all the tyme of our life to rest in godlines.

13 Eyther on the Loꝝdes Sabboth to vse prophane dealinges, or any tyme of our life to follow wickenes.

14 To reuerence, obey, and mainteins our superiours, and to instruct, cherish, and order well our inferiours.

15 Unlawfully to get or vse the goodes of the world, or to desire so to doe.

16 Well to get and vse the goodes of the world, and that with due contentation.

17 In Iesu Christ who is the substance of the Gospell.

18 Two, the one concerning God, the other his chosen people.

19 By my mine owne, sayth and not by other men.

An Abridgement.

20 Both for his owne glory and our benefite.

21 For he is the sonne of God by nature, whereas we are his childezen but by free choise in Christ.

22 By chastisementes keepeth vs in our due tie, and by death he geueth vs entrance to euerlasting life,

23 The mortifying of sinne in vs, and renewing of vs to holines.

24 Our inwarde instruction and regeneration, and also the preservation of all thinges.

25 Not onely in respect of that perfect holines which the Lord imputeth vnto vs: but also of that which hee here begetteth in vs.

26 Both in respect of the vniõ that we haue with God by Christ, and also among our selues.

27 By due hearing of the gospel right ly preached vnto vs.

28 By the right vse of Gods word, and sacraments, by the comfozt receined from the Lord especially in prayer, and diligent practise of our duty.

29 An earthly signe or seale of the heauenly

nenly fauour of God to vs.

30 The bodely spzinkling or washing with water.

31 The spirituall clensing of vs in the blood of Christ.

32 For it sealeth vnto vs, that as water clenseth vs outwardly and carnally, so the blood of Christ clenseth vs inwardly and spiritually.

33 With they are Gods childezen, it is good reason they haue the signe thereof, & be taught the vse of it as soone as may bee.

34 The bodely nourishing with bread and wine.

35 Our spirituall nourishing with the body and blood of Christ.

36 As foode nourisheth our bodies naturally: so Christ crucified, nourisheth our soules spiritually.

37 No but the vse is altered.

38 For they are tokens of his fauour which he graunteth at our prayers.

39 By the Lordes prayer wee maye know all things needfull thereto.

40 That wee pray to God only, both with a true feeling of our neede, and sure

An Abridgement.

trust to obtaine, and that wee aske
only those thinges which hee alloweth
vs to aske.

41 The thre first, Gods gloꝝy: the thre
latter, our commodity.

42 That God be most highly gloꝝified.

43 That Gods kingdome flourish in
full perfection.

44 That Gods will be rightly obeyed
of vs.

45 Here they are partly, in the ende
they shalbe fully.

46 All things expedient for this life.

47 Fre forgiveness of all our sinnes.

48 Grace to continue in godlinesse.

49 To declare our true gratefulnesse.

50 To expresse our comfortable affiance.

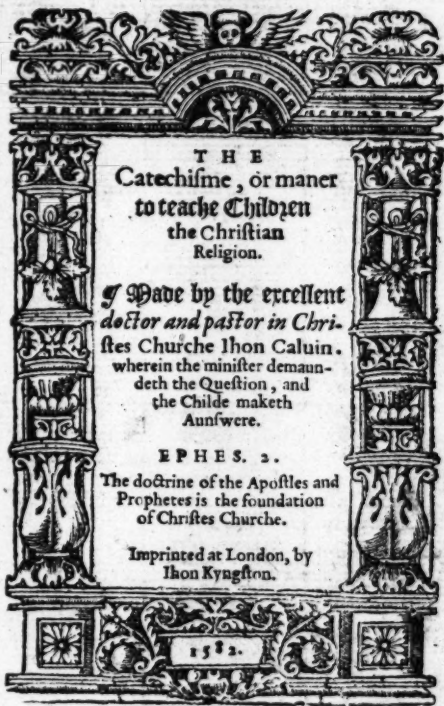
51 For thereby we haue an earnest in
our selues, y we are the children of God.

52 They gloꝝifie God, and are help
full to men.

¶ *Imprinted at London by*

Thomas Dawson for George

Bishop. 1581.



T H E
Catechisme , or maner
to teache Chilozen
the Christian
Religion.

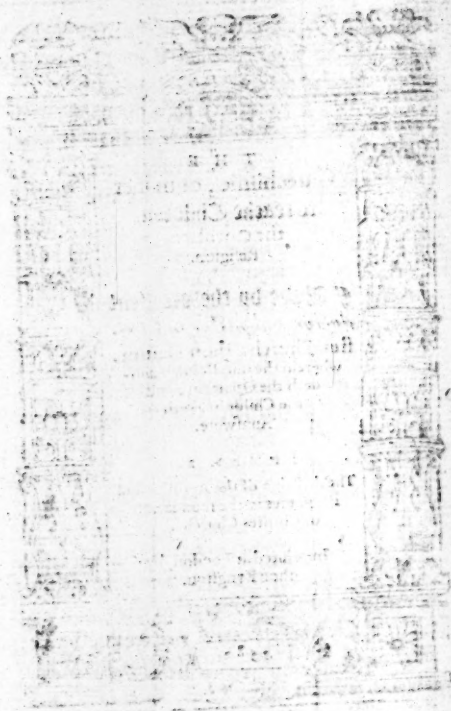
¶ **Made by the excellent**
doctor and pastor in Chri-
stes Church Ihon Calvin.
wherein the minister demaun-
deth the Question , and
the Childe maketh
Aunswere.

E P H E S . 2 .

The doctrine of the Apostles and
Prophetes is the foundation
of Christes Church.

Imprinted at London, by
Ihon Kynghston.

1582.



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Of the Articles of the Faith.

The Minister.



What is the principal and chiefest end of mans life?
The Chiilde.

To knowe God.

Q. What moueth thee to saie so?

A. Because he hath

created vs, and placed vs in this worlde, to let
forthe his glorie in vs, and it is good reason,
that we employ our whole life to his glory, be-
yng he is the beginning and fountain therof.

Q. What is then the chiefest felicitie of man?

A. Euen the self same, I meane to knowe
God, & to haue his glory shewed forth in vs.

Q. Why dost thou call this; mans cheefe
felicitie?

A. Because that without it, our condition
or state were moze miserable, then the state
of brute beastes.

Q. Hereby then we may evidently see, that
there can no suche miserie come vnto man, as
not to liue in the knowledge of God.

A. That is most certaine.

Q. But what is the true, and right know-
ledge of God?

A. When a man so knoweth God, that he
giueth hym due honour.

A. is.

Q. Which

signifieth

a. Sondaie.

the chiefest

end of mans

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Vherunto
man was
created and
made.

The great-
est felicitie
that man can
attaine to.

The true
knowledge
of God.

The Articles

The right
maner to
worshippe
God, standeth in 4.
poinctes.

Q. Which is þ^e waie to hono^r god a right?
A. It is to put our whole trust and confidence in hym, to studie to serue hym in obeyng his will, to call vpon hym in our necessities, sekpng our saluation, and all good thynges at his hande, and finally, to acknowledge bothe with harte and mouthe, that he is the liuely fountaine of all goodnesse.

Minister.

a. Vondais.



Ell then, to the ende that these thinges may be discussed in order, & declared moze at large, whiche is the first poinct:

A. To put our whole confidence in God.

Q. How maie that be?

A. When we haue an assured knowledge that he is almightie and perfectly good.

Q. Is that sufficient?

A. No.

Q. Shewe the reason.

A. For there is no worthinesse in vs, why God should either shewe his power to helpe vs, or vse his mercifull goodnesse to saue vs.

Q. What is then further required?

A. That euery one of vs be fully assured in his conscience, that he is beloued of God, and that he will bee both his father, and Sauio^r.

Q. How

The first
poinct of
dore vnyng
of God.

of the
of the

of the Faith.

Q. How shall we be assured hereof?

A. By his owne worde, wherein he uttereth vnto vs his mercie in Christ, and assur-eth vs of his loue towardes vs.

Q. Then the verie grounde to haue sure confidence in GOD, is to knowe him in our Saviour Christ.

The Founda-
tion of
our faith.

A. Yea truely.

Q. Then breefly, what is the effect of this knowledge of God in Christ?

A. It is contained in the Confession of the faith vsed of al Christians, which is commonly called the *Crede* of the Apostles, bothe because it is a brief gathering of the Articles of that faith, which hath been alwaie continued in Christes Church, and also because it was take out of the pure doctrine of the Apostles.

Q. Rehearse the same.

A. I beleue in God the Father almightie, maker of Heauen and Earth. And in Iesus Christ his onely Sonne our Lord, who was conceived by the holy Ghost, bozne of the vir-gine Mary: Suffered vnder Pontius Pilate was crucified, dead, buried, and descended into Hell. He rose againe the thirde daye from death. He ascended into heauen, and sitteth at the right hande of God the father Almightye: From thence he will come to iudge the quick

The Crede
of the A-
postles.

maye

A. iij.

and

The Articles

and the dead.

I beleue in the holie Ghoste: The holie Church vniuersall: The communion of saintes: The forginewesse of synnes: The risynge againe of the bodie: And life euerlastyng.

Minister.

3. Sondaie.



And the intent that this confession maie bee more plainly declared: into how many partes shall we deuide it:

C. Into iiii. principall parts

Q. What be they:

The Christian faith
standeth in
4 pointes.

C. The first concerneth God the Father. The seconde is of the Sonne Iesus Christe, wherein briefly also the whole historie of our redemption is rehearsed. The thirde is, touching the holy Ghoste. The fowerth concerneth the church, and gods giftes to the same.

Q. Seyng there is but one GOD, what moueth thee to make rehearfall of the Father the Sonne, and the holie Ghoste, as if there were three:

As concerning the
Trinitie.

C. Because that in the substance or nature of God, we haue to consider the Father, as the Fountaine, begynnynge, and originall cause of all thinges: then secondly his Sonne, who is the euerlastyng wisdom: Thirdly the holie Ghoste, who is the vertue and power, spread vpon

of the Faith.

upon all creatures, and yet neuerthelesse, remaineth alwaies wholly to hym self.

Q. This is then thy meaning, that there is no inconuenience at all, to vnderstande seuerally these three Persones in the Godhead, who not withstanding is one, and not thereby denied.

A. It is even so.

Q. Make rehearfall now of the first part of the Creede.

A. I beleue in God the Father almightie maker of heauen and of earth.

The first
part of the
creed.

Q. Wherefore doest thou call hym father?

A. I call hym so, hauing respect to Iesus Christe, who is the euerlastyng woorde begotten of God before all worldes, who beyng afterwarde openly shewed vnto the worlde, was evidently declared to bee his Sonne. Now seeing God is our Sauour Christes Father, it followeth necessarily, that he is also our Father.

Q. What meanest thou by that, thou callest hym Almighty.

A. I meane not only that he hath a power whiche he doeth not exercise, but also that all creatures bee in his hande, and vnder his gouernance: That he disposeth all thynges by his prouidence: That he ruleth the worlde as

VVhat is
meant by
this worde
Almighty.

The Articles

it pleaseth hym; and guideth all thinges after his owne good pleasure.

The power
of GOD is
not idle.

H. So then by thy sayng, the power of God is not idle, but continually exercised, so that nothyng is doen but by hym, and by his ordinaunce.

C. That is mosse true.

Minister.

4. Soudaie.
Psalm. 104.
Roma. 1.
Hebr. 11.

Wherefore is that clause added, **Ma-**
ker of heauen and earth?

C. Because he hath made hym
self known vnto vs by his woordes,

it is necessarie for vs to seeke him out in them. For our capacite is not able to comprehend his Diuine substance, therefore he hath made the worde as a Glasse, wherein wee maie beholde hym in suche sort, as it is expedient for vs to knowe hym.

A Glasse
wherin we
may se god.

H. Doest thou not comprehend all creatures in these two wordes, heauen and earth?

C. Yes verely, and thei maie right well be contained vnder these two wordes, seeyng that all thinges be either heauenly or earthly.

H. And why callest thou God onely Creator, seying that to order thinges, and to conserue them alwaies in their state, is a thyng of moche more importaunce, then to haue for one tyme created them.

C. By

of the Faithes

C. By this worde Creatour, it is not onely ment, that God did once create them, ha-
uynge no further regarde to them afterwar-
des: but we ought to vnderstande, that as the
worlde was made of hym in the beginnyng,
euen so now he dooeth conserue the same, so
that heauen and earth, with the rest of the
creatures, could not continue in their state,
if his power did not p̄serue them. **Moyses:** Seyng in this maner he doeth maintain
all thynges, holdyng them as it were in his
hande, it must needes followe, that he hath
the rule and gouernance of all. **Wherefore**
in that that he is creatour of heauē and earth,
it is he that by his goodnesse, power, and wil-
dome, doeth gouerne the whole order of Na-
ture. It is he that sendeth raine and drought,
Haile, Tempestes, and faire weather, fertili-
tie and barrennesse, dearch and plentie, healeth
and sicknesse, and to be short, he hath all thin-
ges at commaundement, to doe hym seruice
at his owne good pleasure.

Cōcernyng
the prou-
idence of
God.

D. What saiest thou as touchyng the De-
uilles and wicked persons: Bee thei also sub-
iect to hym?

Cōcernyng
the D. uils.
Iacob

C. Albeit that God doeth not guide them
with his holy spirite, yet he doeth bridle them
in such sorte, that thei be not able to stirre or
moue

A. v.

The Articles

more, without his permission and appointment: yea, and moreover he doeth compel them to execute his will, although it bee against their intent and purpose.

Q. To what purpose doeth it serue thee to know this?

A. The knowledge hereof doeth wonderfully comfort vs. For we might thinke our selues in a miserable case, if the deuilles and the wicked had power to doe any thyng contrary to Gods will. And moreover, we could neuer be quiet in our consciences if we should thinke our selues to bee in their daunger. But for so much as we knowe that God bysleth them fast, and chaineth them as it were in a prison in suche wise, that thei can doe nothing, but as he permitte, we haue iust occasion, not onely to be quiet in mynde, but also to receiue most comfortable ioye, since God hath promised to be our protectour and defender.

The Deuill
hath no power but by
God.

Minister.

3. Sondaie.

The second
part of the
beleef.



De to then: Let vs come to the seconde parte of our beleef.

A. And in Iesus Christe his onely Sonne, our Lorde.

Q. What is the effect of this parte?

A. It is to acknowledge the sonne of God to bee our Sauour: And to vnderstande the meane

of the Faith:

meane whereby he hath redeemed vs from death, and purchased life vnto vs.

Q. What signifieth this worde *Ieſus*, by whiche thou nameſt hym?

IESVS.

A. It is as muche to ſaie, as *Sauour*; and this name was giue vnto him by the Angell, at Gods commaundement.

Math. i.

Q. What, is that of more eſtimation, then if that name had been giue vnto him by men?

A. Yea a great deale, for ſince Gods pleaſure was that he ſhould be ſo named, he muſt needes be our *Sauour* in deede.

Q. What ſignifieth the this worde *Chriſt*?

CHRIST

A. This worde *Chriſt* doth expreſſe more effectually his office, and doeth vs to witte, that he was annointed of his Father, *King*, *Prieſt*, and *Prophet*.

Q. How haſt thou the knowledge hereof?

A. By the Scripture whiche doeth teache vs, that annointyng did ſerue for theſe three Offices, the whiche he attributed vnto hym, in many places of the ſame.

Q. But what manner of oyle was it, wherewith he was annoynted?

A. It was not ſuche materiall oyle as we vſe, and as did ſerue in old tyme, to the ordainyng of *Kynges*, *Prieſtes*, and *Prophets*: but a farre more excellent oyle, euen the grace of

The Articles

of Gods holy spirit, whereof the outward anointing in the old Testament was a figure.

38

Q. What maner of Kingdome is that, whereof thou speakest?

The kyngdome of Christe.

A. It is spirituall, and doeth consist in gods word, and in his holy spirit, wherein is contained bothe righteousnes, and life everlastyng.

Q. And what is this Priesthode?

The Priest-hood of Christ.

Hebr. 7. 8. 9. 10. and 23.

A. It is an office and authoritie, to present hymself before God, to obtaine grace and fauour for vs, and to pacifie his fathers wrath, by offeryng an acceptable sacrifice vnto him.

TELE

Q. Why callest thou hym a Prophet?

VWherein Christ was a Prophete. Esay. 7. Hebr. 1.

A. Because that he came doune into the worlde, as a cheef Ambassadour of God his father, to declare at large his fathers wil, and to finishe all Reuelations and Prophecies.

Minister.

6. Sondaie.



Commeth there any profite vnto thee by those names, and dignities of Christ?

Ihon. 1. Ephel. 4.

A. Yea, thei altogether belong to our comfort: for Christ did receiue all these of his Father, to make vs partakers thereof, whereby wee might euery one receiue of his fulnesse.

Q. Declare this thyng vnto me, more at large.

A. Ye

of the Faith.

C. We receiued the holie Ghost in full perfection, with all the giftes of the same, to bestowe them on vs, and to distribute them vnto euery one of vs in the measure and quantitie, that God knoweth to bee moste meete, and so by this meanes we drawe out of hym, as out of a fountaine, all the Spirituall giftes that we haue.

Christ is
the Foun-
taine of all
goodnesse.

Q. To what vse doeth the Kingdome of Christ serue vs?

C. To sette vs at libertie of conscience, to liue godly and holily, that we being enriched with his Spirituall Treasures, and armed with his power, may be able to overcome the Deuill, synne, fleshe and the world, which be pernicious enemies vnto our soules.

To what
vse the
kingdome
of Christ
serueth vs?

Q. What profit haue we of his priesthood?

C. First, by this meanes he is our Mediatour, to bring vs vnto the fauour of God his Father: and againe, hereby wee haue a free entrie to come in, and shewe our selues boldly before God, and to offer vp our selues, with all that belongeth vnto vs for a Sacrifice. And in this point we are fellowes, after a sorte, of his Priesthode.

The profite
of Christes
Priesthode.
Hebr. 7. 3. 9.
10. and 13.
Roma. 12.

Q. The vtilitie of his Office, in that he is a Prophet, is yet behinde.

C. Since our Lord Iesus hath receiued this

VVherefore

The Articles

Christ was
a Prophet.

this office, to become the maister and teacher
of his flock, thende of this dignitie is to bring
vs to the right knowledge of the Father, and
of his truthe, so that we might become Gods
householde scholars, and of his familie.

Q. This is it then, that a man maie breef-
ly gather of thy wordes, that this name
Christ doeth include thre sundrie offices, the
which God hath giuen vnto his Sonne, to the
intent to bestowe the fruite, and profite of the
same vpon his elect.

C. It is true.

Minister.

7. Sondaie.
Christe the
onely Son
of God.
Ihon 1.
Ephes. 1.
Hebre. 1.



By what reason callest thou
Christ the only Sonne of God,
since God doth name all vs al-
so his children.

C. As touching that, that
we are Gods children, wee are not so of Na-
ture, but onely of his Fatherly adoption, and
by grace, in that God doeth accept vs for his
children: now our Lorde Iesus beynge begot-
ten of the substance of his Father, and beynge
of the self same Nature, maie iustly bee called
Gods onely Sonne, for that there is none o-
ther that is so by Nature.

Q. This is then thy meaning, that this
honour pertaineth peculiarly to hym alone,

to

of the Faith.

to whom it belongeth by Nature, the whiche notwithstanding, he hath by free gifte of his goodnesse communicated vnto vs, in that we are his members.

C. It is euen so: and therefore in respect of that his communicatynge with vs, the scripture calleth Christ in an other place, the first borne among many brethren.

P. Why callest thou hym Lorde?

C. Because he is appointed of the Father, to haue Lordship ouer vs, and to rule in Heauen and Earth, and to bee the head of men, and Angelles.

P. What is the meanyng of that, whiche followeth?

C. It declareth after what sort the Sonne of God was annoynted of his Father, to become our Saviour: That is to saie, he tooke vpon hym our fleshe, and therein fulfilled all thynges necessarie for our Redemption, according as thei be here rehearsed.

P. What meanest thou by these two clauses: Conceived by the holie Ghoste, borne of the virgin Marie?

C. That he was fashioned in the virgines wombe, takynge very substance and Manhoode of her, that he might thereby become the seede of Dauid, as the Prophetes had be-

foze

Roma. 8.
Colloss. 1.

The annoyn-
tyng of
Christ.

Christ be-
came very
man.
Psalme. 33.
Math. 1.
Luke. 1.

The Articles

Rom. v.

1. Tim. 2.
Hebre. 4.

Christ hath
performed
that, which
lacked in
vs.

Christ was
conceived
by the spi-
rit of God.

fore signified; and yet notwithstanding al this was wrought by the secrete and marvellous power of the holie Ghoste, without the companie of man.

Q. What is it then nedeful, that he should take vpon hym our very flesh?

A. Yea verely: for it was comientent, that mans disobedience against God, should bee purged in the nature of man. And moreover, if Christ had not been partaker of our nature he had not been a meete Mediatour, to make vs at one with God his Father.

Q. Then this is thy sayng, that it behooued that Christ should become very man, to the ende he might execute the office of a Sauiour, as in our person.

A. Yea verely: for we must be holie of hym: al that which is lacking in our selues: for this our default could not other wise be remedied.

Q. But for what cause was this thyng wrought by Gods holie Spirit, and not rather by the companie of man, according to the order of Nature.

A. Because the seede of man is of it self al together corrupted with syn, it behooued that this conception of Christ, should be wrought by the power of the holy Ghost, wherby our Sauiour might bee preserved from all corruption

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ruption of sinne, and replenishes with al ma-
ner of holinesse.

Q. So then by these saynges, it is euident-
ly declared vnto vs, that he which should pu-
rifie, and cleanse other from sinne of spinn,
must be himself free from all spottes thereof,
and eten from his mothers wombe; dedica-
ted vnto God by purenesse of Nature, so that
he maye not be giltye of that corruptio, wher-
with the whole stocke of man is infected.

C. I meane so.

Minister.



Wherefore speakest thou of his
death; immediately after his
birth; & leauest out the whole
hystorie of his life.

C. Because there is nothing
mentioned, or spoken of in our Crede, but that
whiche peculiarly belongeth to the substance
of our redemption.

Q. Why is it not said plainly in one word,
that he dyed, without any speaking of Pon-
cius Pilate; by whose iudgement he suffered?

C. This was not onely to make the histo-
rie of Christes passion to haue more euident
assurances; but also to declare vnto vs, that
he was condemned to death by a Judge.

Q. Now so:

B.

C. He

The Articles

Christ was
condemned
90 clere vs.

C. He dyed to suffer the pain that was due vnto vs, that we might bee thereby deliuered from the same. Now, for so much as we were guiltie before Gods Iudgement, as wicked misdoers, Christe tooke vpon hym our persons, and vouchsaued to shewe him self before an earthly Iudge, and to bee condemned by his mouth, that thereby we might be declared before the iudgement seate of God.

Math. 27.
Luke. 23.

A. Notwithstandyng; Pilate doeth pronounce hym innocent, and so by that he doeth not condemne hym worthy of death.

Christ was
condemned
for vs.

C. Pilate did bothe the one and the other: first he was pronounced innocent and iust by the Iudges owne mouthe, to signifie that he suffered not for his owne delart; but for our trespasses: and yet withall the same Iudge did giue solempnely the sentence of death against hym, to testifie and expresse that he is our true pledge & raunsome, as he who also hath taken vnto hym our condemnation; to deliuer vs from the same.

Christ was
our raunsō.

A. That is well sayed: For if he had been a sinner in deede, he had not been meege to haue suffered death for the offences of other: and neuer thelesse, to the ende that wee might bee clearly quitte by his condemnation, it was necessarie that he should bee counted as e-

May. 33.

mong

of the Faith.

mong the wicked.

C. So I meane.

Minister.



Where thou saiest Christ suffered on the Crosse, was that kinde of death of more importaunce, then if he had been otherwise put to death?

3^d sonday

C. Yea verely: and as touchyng that matter, saint Paule saith that he was hanged on a Tree, to the intent that he might take vpon hym our curse, and so discharged vs: for that kinde of death was accursed of God.

Christ took vpon himself the curse dewe vnto vs, that we might bee freed.

Q. What? Is it not a greate reproche and dishonour vnto our Lorde Iesus, to saie that he was accursed, and that before God.

Galat. 3.
Deut. 21.

C. No not a whitte: for he through his Almightie power, by takyng the curse from vs vnto hym self: did in suche sort make it void, and of noye effect, that he hym self neuer thelesse continued still so blessed, that he was able to fulfill vs also with his blessinges.

Galat. 2.20
Deut. 21.23
Rom. 8.3
2^d sonday

Q. Declare that that followeth.

C. In so muche as Death was a punishment appointed vnto man for synne, therefore our Saviour Christe did suffer Death, and by sufferyng ouercame it. And to the intent also to make it the more certain knowen vnto vs, that his death was not counterfeited,

Christe was in sufferyng death, vanquished Death.

B. is.

it

The Articles

it pleased him also to be buried after the common maner of men.

Q. But it appeared not, that any profite commineth to vs by this that Christ hath won the victorie of Death, seying that we notwithstanding cease not to dye.

A. That doeth not hinder: for the death of the faithfull is now nothing els, but a readie passage to a better life.

The death of the faithfull is a right passage to life everlasting.

Q. It followeth then necessarily betwixt, that we ought in no wise to be afraid of death as though it were a dreadfull thing; but rather it becometh vs willingly to walke the trace of our head and captaine Iesus Christ, who as he perished not by death, so will he not suffer vs to perishe thereby.

A. It is euen so.

Minister.

ra. Sondaie.
The vnder-
standing of
this, Christ
wēt doune
into hell.
Act. 2.

What is the sence of that clause: He descended into Hell.

A. That Christ did not onely suffer naturall death, whiche is a separation of the Soule from the body, but also that his Soule was in wonderfull distresse, enduring irreuerous tormentes, whiche Saint Peter calleth the sorowes of death.

Q. For what consideration sustained he those paines, and in what sort?

A. Because

of the Faithes.

C. Because he presented hym self before the indigent seate of God, to satisfie for sinnes, it was necessarie that he should seele this horrible torment of conscience, as if God had utterly forsaken him, yea, as though God had been his extreame enemy: and being in this extremitie, he cried vnto his Father. My God, my God, why hast thou forsaken me.

A. Why, was God then angry with him?

Math. 27.
Mark. 15.

C. Naie: howbeit it was meete that God should punishe hym in suche sort, to performe the wordes of Esaie, that he was beaten with the hande of his Father for our synnes, and that he was wounded for our transgressions.

Esaie. 43.

A. But how could it be, that he was in such dreadfull anguish, as though God had utterly forsaken hym, saying he was God hymself?

1. Pet. 2. 2

C. We must vnderstande, that he was in suche distresse onely as touchyng his humanitie. And to the intent that he might seele these panges in his Hanthead, his Godheade did in the meane tyme, for a little space keepe it self close, that is to saie, it did not shewe the might thereof.

A. But how could this bee that Christe, who is the saluation of the worlde, could bee vnder suche condemnation?

C. He was not so vnder it, that he should

The Articles

continue in the same: for he hath in such wise felt these terrors whiche we haue spoken of, that he was not overcome of the same, but hath rather thereby made battaile against the power of Hell, to breake and destroye it.

The difference betweene the anguish of Christs spirit, and the conscience of the wicked.

Q. Hereby then wee see the difference betwene the grief of mynde whiche Christ did suffer, and that which the impenitent sinners doe abide, whom GOD dooth punishe in his terrible wrath; for that verie paine whiche Christ sustained for a tyme, the wicked must indure continually: and that which was vnto Christ but a pricke, is vnto the wicked in steede of a gleiur, to wounde them to death.

C. Trueth it is: for our Saviour Christe euen in the midst of his tormentes, did not cease to put a full trust euermore in God his Father: But the dampned sinners doe dispaire, yea, thei dispise God, in so muche that thei blasphemie his Paternie.

Minister.

21. Sondaie.



The profite and vertue of Christes death standeth in these pointes.

Might wee nowe gather by this, what profite commeth to the faithfull by the death of Iesus Christ:

C. Yea very well: and first of all wee see that it is a sacrifice, wherewith he hath fully satisfied his Fathers iudgement

in

of the Faith.

in our behalfe, and thereby also he hath appeased Gods wrath, and hath brought vs into fauour againe. Secondly, that his blood is a washynge of our soules from al manner of spottes. And finally, that he hath so cleane whiped awaie our sinnes through his death, that God will neuer hereafter haue remembrance of them, so that the Obligation whiche was against vs, is now cancelled and made void.

Q. Haue we none other profit by his death?

A. Yes verely: that is, if we bee true members of Christ, our old man is crucified, and our flesh is mortified, to the ende that none euill lustes doe hereafter beare rule in vs.

2 Pet. 1.

Q. Expounde the Article followyng.

A. He rose the third daie from death to life wherein he shewed that he had gotten the victorie of death in synne. For through his Resurrection, he swallowed vp death, he brake asunder the chaines of the Deuill, and finally he destroyed all his power.

Q. Tell me how many waies this Resurrection of Christ doeth profite vs?

A. Three manner of waies. The first, that we haue fully obtained to be righteous thereby. Secondly, it is a sure gage of our immortalitye. Thirdly, that if we be in deede truly partakers of his Resurrection, wee rise now

The benefit
and vertue
of Christes
Resurrection
standeth in
3. pointes.
Rom. 4.
1. Cor. 15.

The Articles

in this present worlde, into a newe kinde of life, whereby we serue God onely, and leaue our liues agreeable to his will.

Minister.

11. Sondaie.
Christ ascē-
ded into
heauen.



Et vs goe forwarpe to the rest.

C. He ascended into heauen.

M. Went Christe vp into heauen in suche forte, that he is no longer in the earth?

C. Yea: for when he had performed wholy all thynges, that were enioyned hym by the Commandementes of his Father, and had accomplished all that was necessarie for our Saluation, it was not needefull that he should remaine any longer in the worlde.

M. What profite haue we by his ascension?

The profite
of Christes
ascension
standeth in
2. poyntes.

C. We receiue double profite thereby: for since that our Sauour Christ is entered into heauen in our name: euen in like maner as he came doune fro thence for our sakes, he hath thereby made an open entrie into the same place for vs, giuing withall an assured knowledge, that the gates of heauen is now open to receiue vs, which was before shut through our synnes. The second profite is, that he appeared in the sight of God the father to make Intercession for vs, to bee our Advocate, to make aunswere for vs.

Rom. 8.
Heb. 7.
1. Ihon. 2.

M. But

of the Faith.

Q. But is our sauour Christe so ascended into heauen, that he is no more here with vs: Math. 28.

C. Not so: For he himself promisseth contrarie: that is, that he will bee present with vs vnto the worldes ende.

Q. It is meant of his bodily presence, that he maketh promises so to continue with vs:

C. No verely: for it is an other matter to speake of his bodie, whiche was taken vp into heauen, and of his power whiche is spread abroad throughout the whole worlde. Luke. 24.
Acts. 1.

Q. Declare the meanning of this sentence: he sitteth at the right hand of God the father.

C. The understanding of that is, that he hath receiued into his handes the gouernante of Heauen and Earth, wherby he is King and ruler ouer all. Math. 28.

Q. What signifieth this woorde Right hande, and the sitting at the right hande?

C. It is a similitude, or a manner of speech borrowed of earthly princes, whiche are wont to place on their right side, suche as thei substitute next vnder them to rule in their name. To sitte at
the right
hande of
God.

Q. Then thou meanest nothing els thereby, but that whiche Sainct Paule speaketh, that he was appointed head of the Church, set in authoritie aboue all powers, and that he hath receiued a name or dignitie passing

Ephes. 3.
Philip. 2.

B. v.

all

The Articles

all other.

C. Euen so it is.

Minister.

1. 1. Soudie.
Actes. 4.
1. Cor. 15.
Heb. 10.
1. Thess. 4.
Actes. 2.

GOE forward to the restoue.

C. From thence he will come to Judge the quicke and the dead : that is to saie, he will come doune from heauen, and shewe hym self visibler once again in Iudgement, as he was seen to ascende.

Heb. 9.

M. Seyng the Iudgement of God shalbe in the ende of the worlde, how maie that bee whiche thou saiest. Some shal bee alieue, and other some shal bee dead, since it is a thynge appointed vnto all men to dye once.

1. Cor. 15.
1. Thess. 4.

C. Saint Paule maketh answere to this question hym self, saipng, that thei whiche at that tyme shal bee lefte alieue, shal be sodainly chaunged, to the ende that their corruptible Nature bepng abolished, thei maie be clothed with incorruption.

M. Thy meanyng is then, that this change shalbe vnto the in stede of a death, in so muche as it shal abolishe their sozmer Nature, and make them rise againe to a newe state.

C. Truth it is.

M. Doe we receiue any comforte by this, that our Sauour Christe will come once to Judge the worlde?

S. Dea

of the Faith.

C. Verily, and that greatly for us are taught certainly, that his coming at that time shall be onely for our saluation.

Heb. 9.

M. Then there is no cause, why we should be afraied of the daie of Iudgement, or that we should tremble therefore?

C. No truely: for so muche as we shall appeare before none other Iudge but hym, who is our Advocate, and hath taken vpon hym to defende our cause.

Christ shall Iudge vs, &c
aunt were for vs.

Minister.

W Et vs now come to the third parte.

C. That concerneth our faith in the holie Ghoste.

24. Sondag.
The thirde part of the beleeif.
Of the holy Ghoste, and his gites.

M. And to what purpose doth it serue vs?

C. It doeth vs to vnderstande, that euen as GOD hath redeemed vs, and saued vs in Iesus Christ, euen so it pleased hym to make vs partakers of his Redemption, and Saluation through his holie Spirit.

M. How so?

C. In like maner as the bloud of Christ is the onely purgation of our soules: Euen so the holie Ghoste must sprinkle our consciences with the same to make vs cleane.

1. Pet. 3.
1. Ihon. 3.
Psal. 51.

M. This needeth a more euident declaratio.

C. It is to saie, that the Spirit of God dwellyng in our hartes, doeth make us feeble the

Rom. 8.

The Articles

Ephes. 2.

the vertue of our Lord Iesus: for it shal be that
 doeth open the eyes of our harte; to beholde
 Chyestes benefites towards vs, he doeth scale
 them in our hartes, and his sperte doeth also
 regenerate vs, and make vs newe creatures
 in suche sorte, that by his meanes we receiue
 all those graces and benefites, whiche be offered
 vnto vs in Christ our Sauour.

Minister.

23. Sondaie.
 The fourth
 part which
 is of the
 Church.

¶ What the
 Church is

What followeth now next?
 C. The fourteenth parte of our
 beleeft, where it is saied: I beleeue
 that there is an holie vniuersall Church.

¶ What is the Church vniuersall?

C. It is the bodie and fellowship of them
 that beleeue: whom GOD hath ordained and
 chosen vnto life euerlastyng.

¶ Is it necessarie, that wee beleeue this
 Article?

C. Yea, vntill we mynde to make Chri-
 stes death of none effect, and make all those
 thynges to no purpose, whiche wee haue re-
 hearsed already, for all Chyestes dooings
 proue there is a Church.

For what
 purpose
 Christ suf-
 fered death.

¶ This is then thy sayyng, that all whiche
 hitherto hath been declared, doeth touche the
 cause and ground of our saluation, in so much
 as GOD hath receiued vs into his fauour, by
 the

of the Faith.

the meane of our Saviour Iesus Christ, and hath stablished this grace in vs through his holy Spirit: But now the effect that cometh of all this is declared vnto vs, to giue the more euident assurance thereof.

C. It is euen so.

Q. What meaneth thou, by calling the Church holie?

C. I call the Church holie in this sense, because that those whom God hath chosen, he iustifieth, and reformeth vnto holinesse and innocencie of life, to make his glorie to shine in them: and also our Saviour Christ hath sanctified his Church which he redeemed: To the ende it might bee glorious, and without spotte.

Q. What meaneth this worde, Catholike or vniuersall.

C. It serueth to put vs in remembrance, that as there is but one heate of the faithfull, euen so it becometh them to bee knitt together in one bodie, so that there bee not diuers Churches, but one Church onely, ouerles throughout the whole worlde.

Q. Declare as touching the Communion of Saintes.

C. That clause is put in, for a more plaine declaration of the vnitie of the members of Christes

Rom. 8.
Eph. 3: 1

Eph. 5.

The meaning of this worde Catholike.
1. Cor. 12.
Eph. 4.

The Communion of the faithfull

The Articles

Christes Church. Whereouer it doeth vs to
vnderstande, that all the benefites that Christ
hath giuen to his church, belong to the profit
and saluation of euery faithfull person, for so
much as thei haue all a comunitie together.

Minister.

ss. Sondaie.



UT is this holinesse of the church
now alreadie perfect.

C. No verely: for it is in con-
tinuall battaill, so long as it is in
this worlde, and laboureth alwaie vnder im-
fection and infirmities, whiche shall neuer be
cleane taken awaye, until it be altogether con-
sumed to her head Christe, by whom it is per-
fectly sanctified.

Eph. 5.

Q. Is there none other waie to knowe this
Church but by faith?

C. Yes verely: there is a Church, which
maie be seen to the eye, for so much as God
hath giuen sure tokens by the whiche we may
knowe the same. But here in this place, men-
tion is made properly of that Church, whiche
he hath chosen by his secreete election to ever-
lasting life, the whiche can not be perfectly
descerned by our senses.

Q. What is there more?

Touching
the forgiv-
nes of sin.

C. I beleue the Remission of synnes.

Q. What is the proper signification of
this

of the Faith.

this word Remission.

C. That God doeth freely forgive all the finnes of them whiche beleeue in hym, in suche sorte, that thei shall neuer be called to any accompt, to receiue any punishment therefore.

A. It is easie then to bee gathered of this, that we doe not merite, by our owne satisfaction, that God should pardon our synnes.

C. Ye saie true: for our sauiour Christ hath made satisfaction, by sustaining the paine due vnto the same: for we of our parte, be not able to make any recompence to God, but of his mere liberallitie we obtain this benefit freely.

A. Wherefore dost thou make mention of Remission of finnes immediatly after, that thou hast spoken of the Church?

C. Because that no man can receiue forgiveness of finnes, unlesse he bee ioyned in the fellowship of Gods people, and so continue in the unitie of Christes bodie euen to the ende, like a true member of his Church.

A. By this sayng, then without the church, there is nothng but Hell, Death, and damnation.

C. That is moste certaine: for all suche as doe deuide themselves frō the body of Christ, to breake the unitie there by sectes, are utterly destitute of all hope, to enioy everlasting life,

There is no remission of finnes without the bodie of the Church.
Isay. 46.
Ezech. 3.
Joel. 2.
Gene. 2.
1. Pet. 3.

The Articles

life, whiles thei keepe themselves so detideth.

17. Sondaie.



Of our Resurrection.

Minister. What followeth moze?

C. The rising againe of the bodie, & life everlasting.

M. Wherto serueth this Article of our beleeve?

C. To teach that our felicitie consisteth not in any thing vpon earth, the which knowledge maie serue vs for two necessarie purposes. First, it serueth to teach vs to passe through this transitorie worlde, as through a strange cuntry, setting not by earthly thynges. Secondly, it putteth vs in comforte, that although as yet we doe not fully enioye the fruite of that Grace, which our Lord God hath freely giue vs in Christ, that yet wee ought not to be discouraged, but patiently to waite for him, vnto the tyme that he shall appeare.

1. Cor. 13. M. What shall bee the manner of our Resurrection?

C. At thei which be dead before that tyme shall then take their owne bodie's againe vnto them: howbeit thei shall be of an other sort, that is, thei shall be no moze subject to Death, or corruption: and yet notwithstanding, they shall be of the self same nature and substance, as

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as before, and such as shall then remaine alive, God will raise the vp inuicellously. and sodainly chaunge their bodies in the twinkling of an eye, as we haue saied before.

Q. Shall not the wicked bee as well partakers of this Resurrection, as the faithfull?

C. Yes verely: but thei shalbe in conditum farre unlike: for the faithfull shall rise againe to euerlastyng ioye and saluation, and the other to euerlastyng death and damnation.

Q. Wherefore is there mention made of life euerlastyng, and not of Hell?

C. Because the Crede is a brief somme of our faith, containyng in as fewe wordes as can bee, that whiche belongeth peculialy to comfote the consciences of Gods faithfull: therefore Gods benefites which he freely bestoweth upon his people, bee rehearsed onely without any mention of the wicked, who are cleane shut out of his kyngdome.

Minister.

S Ince we haue the foundation wherevpon our faith is builded, wee may well gather hereof, what is the right faith?

C. Yea verely: That is to saie, it is a sure perswasion, and a stedfast knowledge of gods tender loue towarde vs, according as he hath plainly vttered in his Gospell, that he will be:

C. J.

both

Math. 25.
1 thon. 5.

12. Sondrie.

what thing
huelly faith
is.

The Articles

bothe a Father and a Sauour vnto vs, cho-
rowe the meanes of Iesus Christ:

Q. Doeth faiche stande in our power: Ei-
ther is it a free gifte of God.

A. The Scripture teacheth vs, that it is
a speciall gifte of the holie Ghoste, and verie
experience doeth confirme the same.

Q. How so?

A. For the feeblenesse of our wittes is
suche, that wee can by no meanes attaine un-
to the Spirituall wisdom of GOD, the
whiche is reuelled vnto vs by Faiche: and our
hartes are naturallly inclined to a certaine di-
struste, or at the least a vaine truste, either in
our selues, or in other Creatures: But what
tyme Gods Spirit hath lightned our hartes,
and made vs able to vnderstande Gods will,
(the whiche thyng we can not attaine othe-
wise) then doeth he arme vs also with a sted-
fast confidence in his goodnesse, sealyng the
promises of Saluation in our hartes.

Q. What profite commeth to vs through
this faiche when we haue it:

A. It doeth iustifie vs before GOD, and
maketh vs inheritours of everlastyng life:

Q. Is not a man then Iustified through
good woorkes, if he liue holily and in the obe-
dience of Gods will,

A. If

This faiche
maketh vs
sure of our
righteous-
nesse.

of the Faith.

C. If any man were perfecte before God, he might worthely bee called righteous: but for so much as we are all wretched synners in the sight of God, we are driuen to seeke els where, for a worthinesse to make answer for vs to Gods Iudgement.

Minister.

BUT bee all our woorkes so disproued, ig. Iondais.
that thei can merite nothyng at all for vs before God?

C. First all suche woorkes as we doe of our selues, by our Nature are vicerly corrupte: whereof it followeth necessarily, that thei can not please GOD, but rather doe procure his wrath, and he condemneth them euery one. All mans
workes bee
dampnable
vntill thei
bee regene-
rat through
gods spirit.

D. This is then thy saying, that vnto the tyme that God hath receiued vs to mercie, and regenerate vs by his Spirit, we can doe nothyng but synne: euen as an euill Tree can bring forth the no fruite but that that is euill.

Mach. 2a.

C. Euen so it is: for although our woorkes make a faire shewe to mans sight, yet thei are wicked before GOD, so long as the harte is nought, vnto the whiche God cheefly hath respect.

D. Hereby then thou doest conclude, that it lieth not in our power to preuent God with our Merites, and so to prouoke hym to loue

C. is,

vs,

The Articles

Titus. 3.

vs, but muche rather wee thereby doe stirre hym, to be more and more angrie agaiust vs.
C. Yea surely: and therefore I saie, that without any consideration of our owne workes, he doeth receiue vs into his fauour, and of his bountifull mercie, though the merites of our Sauour Christ, accountyng his righteousness to bee ours, and for his sake imputeth not our faultes vnto vs.

M. What meanest thou then, that a man is iustified by faith?

C. For as muche as through beleuyng, that is, receiuyng with an assurance of the hart the promises of the Gospell, wee enter into possession of his righteousness.

M. This is then thy meaning, that as god doeth offer righteousness vnto vs by his Gospell, so the onely waie to receiue it is faith.

C. So I meane.

Minister.

20. Sondaie
The good
workes
which
proceede
onely
of faith.

WELL then, after that God hath once receiued vs into his fauour, be not the workes whiche we doe by the vertue of his Spirit, acceptable vnto hym.

C. Yea verely: because he doeth of his free goodnes so accept them, and not because their worthinesse doeth deserue so to be esteemed.

M. How is it that they bee not worthe of them

of the Faith.

them selues to be accepted: since they procede
of the holie Ghost:

C. Because there is mixed some filthe,
through the infirmitie of the fleshe; whereby
they are defiled.

M. By what meanes then are they made
acceptable unto God?

C. By faith onely, whereby a man is as-
sured in his conscience, that **GOD** will not
straighly examine his workes, nor trie them
by the sharpe rigour of his Justice: but that
he will hide the vnperfectnesse, and the vn-
cleane spottes that be in them, with the pure-
nesse of our Saviour Christ, and so accompt
them as perfect.

M. Haie wee saie then that, a Christian is
iustified by his workes after that God hath
called hym; or that he doeth merite through
them Gods fauour, or the procurement of life
euerlastyng?

The way to
doe good
workes
whiche
please God.

C. No verely: But rather it is saied, that
no man liuyng shalbe iustified in Gods sight:
and therefore wee must praye; that he doe not
enter into iugement with vs.

Psalme. 143.

M. Thou meauest not hereby; that the
good deedes of the faithfull are vnprofitable:

C. I meane nothyng lesse: for God promi-
seth to rewarde them largely; bothe in this

Cass.

woylde,

The Articles

worlde, and in the life to come: And yet this not withstanding, those rewardes of God bee not giuen for our worthie desertes, but onely because it pleaseth GOD of his goodnesse to loue vs freely, and so to couer and forget our faultes, that he will neuer cal them any more to remembraunce.

A right
faith is ne-
uer idle.

VVhat it is
to beleue in
Christ.

Q. Maie we be iust without good workes?

A. That is not possible: For to beleue in Christe, is as muche to saie, as to receiue Christ in such sort, as he doeth giue hym self vnto vs: Now this is an euident thyrng, that Christ doeth not onely promys to deliuer vs from death, and to restore vnto vs the fauour of God his Father, through the onely merites of his innocencie, but also he promyseth to make vs newe creatures by his holie Spirit, to the ende that we should leade an holie conuersation in all good woorkes, so that these must bee ioyned together, except wee would deuide Christe from hym self.

The effect
of the Gos-
pel is faith
and repen-
taunce.

Q. Then I see, that it is farre from the of-
fice of Faith; to make men despylers of good
deedes, that it is the very roote whence all
good workes doe spring.

A. It is moste certaine, and for this cause
the doctrine of the Gospell dooth consist in
these two poyntes, Faith, and Repentance.

Minister.

of the Faith.

Minister.

What maner of thing is repentance? 31. Sondaie
what repen-
taunce is.

A. It is the hatred of sinne, and
loue of Justice, proceeding of the
feare of God, which byngeth vs to the forsak-
ing of our selues, & to the mortifying of our
fleshe, that we maie giue our selues to be go-
uerned by the Spirit in the seruice of God.

Q. This then was the seconde member in
the deuision; whiche wee made at the begin-
ning, concerning a Christian mans life.

A. Yea verely: and we haue saied al so, that
the verie right and allowable seruice of God,
doeth consist in obeying his will. wherin the
right ser-
uing of god
standeth.

Q. Why so?

A. Because he will not be serued after our
phantasie, but after his owne pleasure.

Q. What rules hath he giuen vnto vs, to
leade our life by?

A. His Lawe.

Q. What thynges doeth it containe?

A. It is deuided into twos partes, where
of the first doeth containe fower Commaun-
dementes: the seconde doeth containe sixe, so
that there be tenne in the whole. The Lawe
hath two
partes.
Leuit. 19.

Q. Who hath made this diuision thereof?

A. God hym self: who also gaue it wrytten
in two Tables vnto Moyses, saiping: that the
C. iiii. Deut. 5.
Exod. 34.
Deut. 10. whole

The Commaundementes.

whole was reduced in tenn sentences.

The effect
of the first
Table.

Q. What is the content of the first Table?
A. It containeth the maner of the true worship of God.

The effect
of the se-
cōde Table.

Q. What is obtained in the second Table?
A. How wee ought to behaue our selues towarde our neighbours, and what duetie we owe vnto them.

Minister.

32. Sondaie.
The first
Commaun-
dement.
Exod. 20.
Deut. 5.

R Hearse the first Commaundement.

A. Hearken and take heede Israell, I am the Lorde thy God, whiche haue brought thee out of the lande of Egypt, from the house of bondage: Thou shalt haue none other Gods before my face.

Q. Declare the meanyng hercof.

A. In the begynnyng he vseth as it were, an introduction to the whole Lawe. For he doeth challenge here vnto hymself, first authoritie to commaunde, namyng hym self euerlastyng, and the creatour of the world. And againe after he calleth hym self our God, to make vs highly to esteeme his doctrine: for if that he be our Sautour, it is good reason that we be also his obedient people.

Q. But that whiche followeth after, touchyng the deliuerance from the bondage of Egypt, it is not referred pecuniarely to the people

The Commandementes.

people of Israell.

C. Yes verely, as concerning the boptes howbeit, it belongeth also indifferently vnto vs all, in so muche as he hath deliuered our soules from the spirituall captiuitie of synne, and from the tyrannie of the Deuill.

Q. Why doeth he make mention of this in the beginnyng of his Lawe?

C. To put vs in remembrance, how greatly we are bound to obeye his good pleasure, & what unkindnesse it is to doe the contrarie.

Q. What requireth he in this first Commandement?

C. To reserue vnto hym onely his whole honour, not giuyng any parte thereof to any other.

Q. What is his due honour?

C. To worship him, to put our whole trust in hym, to call vpon him and suche other like, whiche be attributed onely vnto his Maiestie.

Q. Wherefore saith he: Before my face?

C. For so muche as he seeth and knoweth all thynges: and Iudgeth the secreete thoughtes of mens hartes, he signifieth vnto vs that he doeth not require onely that in outward profession, but that unfeinedly from the botome of our hartes, we doe take hym for our onely God.

what sight-
seeth the de-
liverance
out of E-
gypte

The somme
of the first
Commande-
ment.
The honor
that is due
to God a-
lone.

C. b.

Q. Di.

The Commaundementes.

Minister.

3. Sondaie.
The second
Commaun-
dement
touchyng
Images and
the woor-
shipping of
them.

R Chearfe the seconde commaundement.
C. Thou shalt make thee no graven
Image, neither any similitude of thynges
that are in heauen aboue, neither that are
in the yearth beneath, nor that are in the wa-
ters beneath the yearth: thou shalt not bowe
downe to them, neither serue them.

Q. Doeth he viterly forbidde the makinge
of any Image?

A. No: but he doeth forbidde expressely ei-
ther to make any Image to represent God,
either to worship hym thereby.

Q. Wherefore are we forbidden to repre-
sent God in any visible Image?

A. Because there is no comparison be-
tweene hym that is an euerlastyng Spirit,
incomprehensible, and a materall body, moy-
sell, corruptible, and visible.

Q. Thy minde is then, that he doeth great
dishonour to Gods Maiestie, that goeth about
to represent hym in suche sorte.

A. Yea verely.

Q. What manner of adoration is here con-
demned?

A. Wee are forbidden here to come before
any Image, to make any prayers, or to bowe
our knee before it, or to make any other signe
of

Deut. 4.
Elsay. 4.
Ages. 17.
Roma. 6.

Of honour
forbidden
to Images.

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The Commaundementes.

of reuerence, as though God did there shewe hymself by them.

P. This is not then to be taken as though all Keryng, or Painteypng of Images were utterly prohibited, but alonely to make Images, either to seeke, or honour GOD in them, or to abuse them vnto any kinde of superstition or Idolatrie.

C. It is euen so.

P. For what purpose was this commaundement giuen?

C. That as in the first commaundement God sheweth himself to be hym alone, whom we oughte to worshippe and honour, euen so now he sheweth the right maner of worship, to withdraue vs from all Superstitious, and carnall imaginations.

Minister.

De forthe.

G. We ioyne hym to it a threatening that he is the eternall, our God, telons visityng the iniquitie of the Fathers in their Children, vpon the thirde and fowerth generation of suche as doe hate hym.

P. Wherefore doeth he make mention of his might?

C. To signifie that he is of sufficient power to maintaine his honour.

P. What

24. Sendale

The Commaundementes.

Q. What meaneth he by speaking of telosy?

**Touchynd
spirituall
whoredom.**

C. That he cannot abide a companie with hym: for euen as he hath of his vnspokeable goodnesse freely giuen hymself vnto vs, euen so he will that we become altogether his, and this is the Chastitie of our Soules, that thei be dedicated vnto him: and kept holie for him: as contrariwise it is a spirituall whoredome, if thei be withdrawen from hym to any kinde of Idolatrie, or Superstition.

Q. How ought this to bee taken, that he punisheth the transgressions of the Fathers in their Children?

C. To perce our hartes more deeply with the terror of his wrath, who doeth not onely threaten to punish the offendours, but also their posteritie after them.

Q. What? Is not this contrarie vnto the righteousnesse of God, to punish the one for the others fault?

**How God
punisheth
the Fathers
wickednes
in the chil-
dren.**

C. If wee consider the state of man, the question is sone answered: for we are every one of vs by Nature vnder the curse of God, so that we cannot finde fault with God, when he leaueth vs in this state. And as he sheweth his fauour towarde his seruantes, when he doeth blesse their posteritie, so doeth he shew his vengeance towarde the wicked, when he

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The Commandementes.

he suffreth their offsprynge to continue in their cursed state.

Q. What saileth he more?

A. To the ende he might stirre vs also with tender loue; he saileth moreouer, that he sheweth forth his aboundant mercie vnto the thousande discente of furthe as loue hym, and keepe his Commandementes.

Q. Doeth he meane that the obedience of a faithfull man, shall be sufficiente to saue his posteritie, although it be wicked?

A. No: but that he will in suche sort shewe forth his goodnesse towarde the faithfull, that for the fauour he beareth vnto them, he will also bee knowed vnto their chyldren, not onely myndynge to prosper them here in thynges of this worlde, but to sanctifie them also with the giftes of his Spirit, whereby they maie become obedient to his will.

How God
sheweth
mercie to a
thousand
generations

Q. But this seemeth not alwaies so.

A. No: for as the Lorde doeth reserue this libertie to hym self alwaies, to shewe mercie vnto the chyldren of the wicked, so on the other parte, he hath not so bounde his Grace to the chyldren of the faithfull, but that he may at his pleasure reiecte whom he will, yet notwithstanding, he doeth in suche wise order these thynges, that all men maie easily see, that he hath

Rom. 9.

● *The Commandementes.*

hath not made this louyng promesse for nought.

Q. Wherefore doeth he rehearse here in the promises to a thousand discntes, where as in the threatyng he made mention but of three or fower?

Exod. 14.
Nums. 14.
Psalm. 103.

A. To signifie that God is alwaies more readie to vse gentlenesse and fauour, then roughnesse or rigour: Accordyng as he saith of hym self, that he is readie to shewe mercie, and slowe unto anger.

Minister.

25. Sondaie.
The third
Commandement.

L Et vs come to the third cōmaundemēt.
C. Thou shalt not take the name of the Lorde thy God in vaine.

Of Othes.

Q. What is the vnderstandyng thereof?

A. He dooeth not onely forbidde to abuse, and blasphemie the blessed name of God by periurie, but forbiddeth as well all vaine and superfluous othes. (ny tyme?)

Q. Maie a man then sweare lawfully at a

A. Yea verely: when there is iust occasion, that is to saie, to maintaine the truthe when the tyme shall require, and likewise to keepe brotherly charitie among vs.

Q. Doeth he dysproue no othes, but suche as are made to the hinderance of gods honoꝝ.

A. In one kinde of Othe, he teacheth vs a generall

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The Commandementes.

generall rule, that wee neuer vse the name of God but in feare and humblenesse, to glorifie his name. For euē as it is holy and of mosse woorthie price, so it becometh vs to take diligent heede, that we doe not in suche sort name it, that either we maie seeme to passe lightly of it our selues, or giue to other occasion to haue it in small reuerence.

with what
reuerence
wee should
name God.

Q. How shall this bee?

A. If we doe neither thinke, nor speake of God, nor of his woorkes, but with all reuerence and honour.

Q. What followeth?

A. A threatnyng that he will not hold him innocent, that taketh his name in vaine.

Q. Seyng that God pronounceth threatnyngly in other places in a generalitie, that he will punishe all transgressions, what vehemencie is there besides in these wordes?

A. He doeth expressely declare hereby in how great estimatiō he hath the honour of his name for so much as he saith euidently, that he can not abide that any man doe despise it, to the intent that we might reuerence it the more.

Minister.

L Et vs come to the iiii. cōmaundement.

C. Remember to kepe holy the Sabbath day: Sixe daies shalt thou labour and

26. Sundaie.
The fourth
Commaun
dement.

The Commandementes.

and doe all thy workes, but the seventh daie is the rest of the Lorde thy GOD: thou shalt doe no worke in it, neither thou, nor thy sonne nor thy daughter, neither thy seruaunt, nor thy handmaide, nor thyne Ox, nor Ass, neither the stranger that is within thy gates: for in sixe daies God made heauen and eath, and all that is in them, and the seventh daie he rested, wherefore he hath blessed the daie of rest and made it holie to hym self.

Q. Doeth God commaunde to labour sixe daies, and rest the seventh?

C. No, not precisely: But he doeth giue men leaue to trauaile sixe daies, and maketh a restraint onely of the seventh, in the whiche he forbiddeth to labour.

Q. Are wee then bounde by Gods Commaundement, to refrain one daie in the weeke from all maner of labour?

C. This commaundement hath a certaine speciall consideration in it: For as touchyng the obseruation of bodily rest, it belongeth to the Ceremoniall Lawe, whiche was abolished at the comyng of Christ.

Q. Saist thou then that this commaundement belongeth peculialy vnto the Iewes, and that God did giue it onely for the tyme of the olde Testament.

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The Commandementes.

C. Prea verely: as touchyng the Ceremonie thereof.

M. Why then, is there any other thynge contained in it besides the Ceremonie?

C. There bee thre considerations, why this commandement was giuen,

M. What are they?

C. The first is, that it might be a figure to represent our spirituall rest. The second, for a comely order to be vsed in the church. And thirdly, for the refreshyng of seruantes.

M. What is Spirituall rest?

C. That we cease to doe our owne workes, that the Lorde maye byyng-foorthe his workes in vs.

M. How whate we thus rest?

C. By mortifyng our flesh, and subduyng the inordinate affections of our nature, to the ende that Gods spirite maye beare rule in vs.

M. Are wee bounde to this rest, but one daie in the weeke?

C. Yes continually: so that when we haue once begunne to enter into it, we must goe on for ward whiles our life lasteth.

M. Why: is there but one daie appointed to represent vnto vs, a thynge that dureth our whole life?

C. It is not necessarie that the figure doe

D.s. resemble

The considerations for the which the Sabbath daie was ordained.

The Spirituall Sabbath is continually.

The Commandementes.

resemble in all poyntes the thyng it is ordeined to present: it is sufficient if the bee like in some poyntes.

Q. Wherefore was the seventh daie appointed, rather then any other?

The number of seue.

A. The number of seue doeth signifie perfection in the scripture: wherefore the seventh daie was mooste meete, to sette out vnto vs a thyng that shoulde still continue. Moreover, it putteth vs in remembrance that our spiritual rest is but begonne in this life, neither shall it be perfect vntill we departe this worlde.

Minister.

27. Sondaie.

What is meant by that whiche our Lorde alledgeth here, saying, that it behogeth vs to rest, for so much as he hath doen the same?

A. When God had created all his workes in sixe daies, he appointed the seventh to the consideration of his workes. And for the intent we might the more be stirred thereto, he setteth forthe his owne example vnto vs, because there is nothyng so muche to be desired as to become like vnto hym.

Q. Must we then daily meditate the workes of God? Or is it enough to haue mynde of them one daie in the weeke?

A. Our dutie is to be exercised daily therein:

The Commandments.

in: but for our weakenesse sake, there is one certaine daie appointed: And this is that politicke order whereof I speake.

Q. What order then is to be observed that daies?

A. That the people come together, and give diligent care to the worke of God, use Common Prayers, and make profession of their Faith and Religion.

Q. What meanest thou by thy saying, It was partly ordeined for the ease of seruantes?

A. That they which bee vnder the power of other, might be releas'd from what of their labours; the which thing also serueth to the furtherance of the Common weale, for so muche as euery man hath iust cause to be the readier, and more ready to trauaile the other these daies, when they consider that they maie take rest in the seventh.

Q. Let vs now see, how this commandment belongeth vnto vs.

A. As touching the Ceremonie thereof it is abolished, for we haue the accomplishment thereof in Christ.

Q. How so?

A. For our olde man is now crucified by the vertue of his Death: and through his Resurrection we are raised againe into a newe.

VVe are bounde to praie God continually in his workes.

As touching politick order for daies.

Colloff. 2.

The Ceremonials abolished is ended.

The Commandementes.

nesse of life.

Q. What is there then in this commandement, that concerneth vs?

A. We are bounde to obserue the polittike order appoynted in the Church, for the hearing of Gods worde, for consorting together to make common prayers, and for the right vse of the Sacramentes.

Q. And doth the figure profit vs no more?

A. Yes verely: For it leadeth vs to the truthe of that thyng; wherof the Sabbath daie is a figure: whiche is, that we beeing made the true members of Christe, ought to cease from our owne woorkes, and committe our selues wholie vnto Gods gouernaunte.

Minister.

Let vs come now vnto the seconde table.

C. Honour thy father and thy mother.

Q. What doest thou meane by this worde, Honour?

A. That children vse humble obedience towardes their father and mother; bearyng a reuerent minde toward them; ready to assist and aide them, and willing to doe after their commaundementes, accordyng to their duetie.

Q. Procede.

C. God forned also a promes to this commandement, sayng: that thy daies mai bee prolonged

28. Sondag.
The fife co-
maunde-
ment.

What ho-
nor is due
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The Commandmentes.

prolonged vpon the lande, whiche the Lorde thy God hath giuen thee.

Q. What is the meaning of this promise?

A. That God will indue them with a long life, whiche both their Father and Mother in due reuerence.

A long life.

Q. How commeth it to passe, that GOD promisetli manne to prolong his life (as if it were a speciall benefite) since this life present is so full of miserie?

A. Though our life be neuer so full of wretchednesse, yet it is the blessing of God vnto the faithfull, at the least for this one cause, that it is a token of his fatherly fauour, in that he nourisheth them here, and preserueth them.

Q. Haie a manne gather of the contrarie parte, that he who liueth not many yerres, is accursed of God?

A. No: But rather it commeth to passe many tymes, that our Lorde taketh them soonest of all out of this worlde, whom he loueth moste dearely.

Q. In doying thus, it seemeth that he keepeth not alwaies promises.

A. What promise soeuer God maketh vs, touchyng the benefites of this worlde, we ought to take it with this condition, so farre forth as it shalbe expedient for the healtie of

Benefites of this worlde are promised with condition.

D.iii.

our

The Commandementes.

our soules: For it were a contrary; & verie not
to haue cheef regarde of the soule.

Q. And what is to be saied of them, that be
disobedient vnto Father and Mother?

The punish-
ment of chil-
dren which
disobeye
their pa-
rentes.

A. God will not onely punishe them with
euerlastyng paine in the daie of Iudgement;
but he will execute his vengeance also vpon
their bodies here in this worlde, either by shor-
tenyng their life, either punishing them by a
shamefull death, or some otherwise.

Q. Doeth not God speake expressely of the
lande of Canaan in this promise.

Psal. 34. 88.
and 115.

A. Yes as touchyng the Children of Is-
rael: but wee must now take it in a more ge-
nerall signification, so that in so muche as the
whole yearth is the Lordes, we ought to ac-
knowledge that what Countrie so euer wee
doe inhabite, god hath giuen vnto vs the same
for a dwellyng place.

Q. Is there nothyng els to be vnderstande
in this Commandement?

A. Though no mention bee made in it ex-
pressely, but of the Father and Mother, yet we
must vnderstande in them all Magistrates,
and Superiours: for so muche as there is one
matter of consideration of them all.

Q. What is that?

A. Because GOD hath giuen vnto them
preeminence

The Commandementes.

preeminence: for there is none authoritie of parentes, of Princes, of Magistrates, or masters; neither any other office, or title of preeminence, but such as God hath ordained.

Minister.

Read the sixt Commandement.

C. Thou shalt not kill.

29. Sondaie.
The sixt
Commandement.

M. Is there nothing forbidden here but open Murther?

C. Verily: For considering that it is God who giveth this Commandement, he doeth not onely give vs a Lawe to reſtraine our outward deedes, but principally to brydle the affections of our mynde.

M. Thy meaning is then, that there is a certain kinde of murther lying priuely in the harte, the whiche is forbidden here of God.

C. It is euen ſo: for hatred or rancour, and all deſire to doe hurte vnto our neighbour, is murther before God.

M. Is it enough then, if we beare no hatred nor malice towarde any man?

C. No: for in that that God condemneth hatred, it is to bee vnderſtande alſo, that he requireth of vs to loue all menne vneſeinedly, procuring their wealth.

M. What is the ſeuenth commandment?

The ſeuenth
Commandement.

C. Thou ſhalt not committe adulterie.

D. iij. **M.** What

The Commandementes.

Q. What is the effecte of this commaundement?

A. All whose name is declared to be accursed of God, and therefore it becometh vs to refrain from it, except wee will prouoke his wrath against vs.

Q. Is there none other thyng required in this commaundement?

A. Wee must alwaies haue regard to the lawmaker, who considereth not onely the outward worke, but rather the affection of the hart.

Q. What is here more required?

A. For so muche as our bodies and soules are the temples of the holic spirit, that we keepe them in purenesse: and therefore we must not onely be chaste, as touching the carnall act, but also in harte, woordes, and behauiour, so that there must be no part in vs defiled or unchaste.

Minister.

30. Sondaie. **G**o on to the eight commaundement.

The eight Commaundement. **C.** Thou shalt not steale.

Q. Doeth this Commaundement forbidde onely suche robberies, as bee punished by common lawes, either doeth it teache any further?

A. This commaundement reacheth vnto all vnlawfull and deceiueable occupations, whereby we plucke vnto vs any parte of our neigh.

All whose name is accursed,

The mynde of the lawe maker is to be considered.

1. Cor. 3.
2. Cor. 6.

Of Theft.

The Commandementes.

neighbour's substance, whether it be by violence, by fraude, or by any other meanes, that God hath not allowed by his worde.

Q. Is it enough if a man refrain from the deede doyng, either is it forbidden also to desire any such thing?

A. Wee must alwayes haue a consideration, that God was the maker of this Lawe, who, for so much as he is a Spirit, hath not onely regard to robberies that be committed in deede, but he considereth as well our secret enterprises, our deuises and purposes, and the desires of our myndes, to come by richesse through our neighbours losse.

Q. What becometh it vs then to doe?

A. We are bounde to doe our indenuour, that every man may haue his due and right.

Q. What is the ninth commaundement?

A. Thou shalt not beare false witnesse against thy neighbour.

Q. Doeth God forbid in this commaundement, open Periurie before a Iudge onely? Either are we charged to make no lye, to the dispraise of our neighbours?

A. Under one kinde he giueth a generall doctrine: meaning that wee maye not speake any thing, to the reproche of our neighbour falsly, and that wee maye in no wise backbite

Of inwarde
Thefte.

The ninth
Commaundement.

A generall
doctrine
touchyng
Othes.

D.v.

hym

The Commandmentes.

him, nor make lyes of him, wherby he might sustaine losse in his goodes, or bee hindered in his good name.

Q. Therefore doeth he speake expressly of open Periurie?

After customeable flandering, and lying, there followeth shortly open Periurie.

C. To the intent that wee might the more earnestly detest this vice of backbiting, and lying, signifying vnto vs withall, that who so euer dooeth accustom him self to speake slanderously of his Neighbour, or to make any lye to his hinderance priuie, he will not bee a shamed hostile after to forswear him self openly.

Q. Bee slanderous and lying wordes, forbidden here alone? Either bee wee also restrained from all euill thinking?

That that is ill to bee doë before men, is il to be thought before God

C. As well the one as the other, by the reason whiche we haue already alledged: for that that is euill in the doying before men, is as euill to be willed or thought before God.

Q. Declare this in fewe wordes.

C. Wee are taught by this Commandment, not to iudge ill, or to speake any wordes that sounde to the reproche of others, but rather to haue a good opinion of our Neighbours, and to maintaine their good fame, so farre forthe as the truthe will beare vs.

Minister.

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The Commandementes.

31. Sondaie,
The x. com-
maundement

Let vs come now to the last Commande-
ment.

C. Thou shalt not couette thy neigh-
bours house: Neither shalt thou couette thy
neighbours wife, nor his man seruauant, nor
his maide, nor his Oxe, nor his Ass, neither
any thyng that is thy neighbours.

M. Saying the whole Law is Spirituall
(as thou hast saied) and for so muche as eu-
ry one of the other commaundementes were
ordained, as well to correct the rebellious af-
fections of the harte, as to gouerne the out-
warde doynges, it appeareth that this Com-
maundement is superfluous.

C. In the other commaundementes, God
would suppress our will and affections, but
here in this hee viterly inhibiteth all euill
thoughtes, light motions, lechourie affections,
yea, though wee neuer fulfill purpose them,
neither consent willingly to doe them.

M. Saieſt thou then, that the least motion
or temptation that can enter into the thought
of a faithfull man is syune; though he strue a-
gainst it, and will not by any meanes consent
vnto it?

C. It is certaine, that all euill thoughtes
and motions, doe procede out of our corrupte
Nature: whereof I conclude, that the Lust
which

The Commandementes.

whiche doe kinde, or stirre vp mannes hartie
to doe amisse, though he neuer consent to doe
the chynge, bee neuerthelesse directly against
this commaundement.

Q. This is then byecessy chynge sayng, that
as euill lustes whereunto men consent, and
subiecte themselves, are reprobated as synne in
the former commaundementes: euen so by this
commaundement, God requirerh of vs suche
perfection, that there maie not so muche as
one euill motion once enter into our hartes;
the whiche might prouoke vs to doe amisse.

Euery euill
motion is a
sinne.

C. Euen so I meane.

Q. Maie we not now make a byessomme
of the whole Lawe?

The effect
of the
whole law
Math. 23.

C. Verp easly: for the whole lawe is com-
prehended in these two poinctes; the one is:
that we loue God with all our hartie, with all
our soule, and with our whole mind: the other
is, that we loue our neighbour as our self.

Q. What is concluded in the loue of God?

C. To loue hym as our God: that wee ac-
knowledge, and take hym for our Soueraine
Lorde, Maister, Sauour, and Father, so
that hereby our duetie is to loue him, to feare
hym, to honour hym, to put our whole trust
in hym and obeye hym.

Q. What doest thou meane by these wordes:

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The Commandementes.

Des: with all our harte, all our soule, and our whole mynde:

C. It is that we loue **GOD** with further zeale, and feruent affection, that there shal bee in vs no desire, no will, no thought, no endeavour contrary vnto his loue.

Minister.



What is the meaning of the first com-
mandement?

C. As we be naturally inclined to loue our selues, and as this affection doeth passe al the rest, even to our loue towards our Neigh-
bours, ought in such sort to beare rule in our hartes, that it should geue vs altogether, and should be in rule and rule, thereby to order all our thoughtes and dooers.

Q. And whom meanest thou, when thou saiest, our Neighbours?

C. I doe not onely signifie our kindred, frendes, and such other as be of our familiar acquaintance: but such as be strangers vnto vs, and yea then our very enemies.

Q. How are we bound to them?

C. There is abonde, whereby God hath tied all men together, whiche is grace, and can not be broken by any mans mallice.

Q. Then thou wilt say, if any man hate vs,

To loue God with all our hartes.

31. Sound

first of
the
law

The Commandementes

us, that cometh of hym self: and yet by the
very order whiche GOD hym self hath ap-
pointed, he ceaseth not to continue till our
neighbour, and we are bounde even so to take
hym.

C. So I meane.

M. Seyng the lawe requireth suche a per-
fekte seruing of God, is not every Christian
man bounde to frame his life after the same?

plabro2.c2

No man
can fulfill
the Lawe.

A. Yes surely, but we have infirmities
weaknesse, that there is no man whiche fully
doeth performe all that the lawe requireth.

M. Why? Doth GOD therefore require
of vs, suche an exquisite perfection, as we be
not able to reache vnto?

A. No, God requireth nothing of vs, but that
whiche we are bounde to doe. But if we giue
diligence to frame our liues to this rule sette
forthe in the Lawe, then albeis wee bee farre
from the attayning vnto the perfection there-
of, yet the Lorde will not laie to our charge
our default.

M. Speakest thou generally of all men, or
of the faithfull onely?

A. No man is able to beginne to doe the
least point that the Lawe requireth, till he
be regenerate through the Spirit of God.
Moreover, if it were possible to finde out any
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The Commandmentes.

man, who were able to performe some parte of that, whiche the Lawe demaundeth, it should not be enough to discharge hym before God, for the Lorde pronounceth, that who so ever dooeth not throughly accomplishe every point contained in the Lawe, is accursed,

Deut 17.
Galla. 3.

Minister.



Hereof wee must needes gather, that the Lawe hath two distinct offices, accordyng as there be two sortes of men.

33. Sondaie.
To what use the law serueth vs, touchyng the vnfaythfull.

C. What els? For as touchyng them that beleue not, it serueth to none other purpose but to reprove them, and to take from them all maner of occasion, to excuse them before GOD: and this is that, whiche Saincte Paule speaketh, namyng it the instrument of Death and dampnation. But as touchyng the faithfull, it serueth to another use.

2. Cor. 3.

Q. To what?

C. First, the lawe maketh it known vnto the, that they can not be iustified by their workes: and so by humblyng them, it doeth stirre them to searche their Saluation in Christe. Secondly, where as it requireth more then is possible for any manne to dooe, it warneth them to praise vnto God, that he would giue them

To what use the law serueth vs, touchyng the faithfull.

The Commandementes.

them strength, and also doeth put them vnto
in remembraunce of their faultes, to beate
downe their pride. Thirdly, it serueth them
in steade of a bridle, to holde them faste in the
feare of God.

Q. Then albeit for the tyme of this transi-
torie life, wee neither accomplishe the Lawe,
yet it is not to bee thought a haine thyng,
that it requireth of vs suche a perfection; for
thereby it setteth by a marke vnto vs, to the
ende that wee euery one, accordyng to the
grace wherewith God hath indued vs, might
continually with so muche more seruient af-
fection walke towarde it, and studie daiesly
more and more to come to it.

C. So it is meant.

Q. Haue wee not a perfect rule of all righ-
teousnesse set out in the Lawe?

C. Yes: so perfect that God demaundeth
none other thyng of vs then to followe it: and
contrariwise, God disalloweth and refuseth,
whatsoeuer a man taketh in hande to doe be-
sides: For obedience is the onely Sacrifice
whiche he requireth.

Q. To what purpose then dooeth all those
motions, declarations, exhortations, and co-
mandementes serue, whiche the Prophetes
make and Apostles?

C. Thei

Obedience
to the lawe
is Gods on-
ly seruice,
& the sacri-
fice that he
requireth.
1. Samuel. 15
Jeremy. 7.

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Of Praier.

C. They are nothyng els but expositions of the Lawe, which leade vs to the obedience of the Lawe rather then drawe vs from it.

D. Yet it seemeth, that the Lawe doth not set out euery mans particulare vocation.

C. Where as the lawe of God prescribeth that wee ought to render vnto euery manne, that that is his due, wee maie right well gather thereof, what euery mans duetie is, in his state and calling: further (as we haue already saied) the residue of the Scripture maketh a more particulare and plaine declaration of the same: for the self same thynges, which God hath in fewe wordes comprehended, in these tables of his Commaundementes, other parts of the Scripture doe intreate here and there more at large.

Minister.



aying we haue now spokē sufficiently of the right seruing of GOD (that is to saie, of obedience to his will) which is the seconde part of the honour due

vnto hym, let vs treate now also of the thirde point.

C. Wee haue saied here before, that the thirde maner of honour, whiche he demaundeth of vs, is to call vpon hym, and to seeke

C. I.

for

34. Sondaie.

The third point touching the true honoring of god is calling on hym in our needes.

Of Praier.

for helpe at his hande in all our needes.

Q. Dost thou meane, that wee must call vpon hym alone?

A. Yea: for he chalengerh this, as a peculiar honour due vnto his diuine Maiestie.

Q. Since it is so, after what sort is it lawfull for vs, to require succour at mans hande?

A. There is a greate difference, betwene those twoo thynges: for wee call vpon the name of God, to protest that we looke for no helpe but at his hande, haupng our whole assistance in hym, & in none els: yet in the meane tyme we seeke the helpe of men, so farre forth as God giueth vs leaue; and as he hath lent them meanes to succour vs.

Q. Then to demaunde succour of men, is nothyng at all contrarie to this; that we are bounde to make our Praier onely vnto God for helpe, for so muche as wee putte not our trust in them, neither seeke their succour, but so farre forth as God hath ordained them Ministers, and bestowers of his goodnesse, to our necessitie, and comforte.

A. Ye saie well: And in very deede, whatsoever benefite wee receiue at any mannes hande, we are bounde so to take it, as if God hym self did deliuer it vnto vs, for the trueth is, that it is he, who sendeth vs all those thynges

Of Praier.

ges by their handes.

Q. Is it not then our duetie, to giue thanks vnto men for their benefites, seeing the lawe of Nature so teacheth?

A. Yes: And it were for no more, but for that it hath pleased God to call them to suche honour, as to be the dealers and distributors of his benefites: For God in so doynge, doeth bynde vs vnto them, and will that wee take the same thankfully at their handes.

Q. It appeareth by this, that we maie not call vpon Angelles, or Sainctes departed for helpe.

A. It is certaine: for touching Sainctes departed, God hath not appointed vnto them any suche office, as to helpe vs. And as concerning his Angells, although he doeth vse them as Ministers to serue for our healthe, yet is it not his will, that we should call vpon them for helpe, either haue our refuge vnto them in tyme of neede.

Q. Then what soeuer is not agreeable too the order, whiche God hath sette forth vnto vs, is repugnant vnto his will.

A. I meane no lesse: for if so be we be not content with that order, whiche GOD hath by his worde set forth vnto vs, it is a most certaine token of infidelitie. Wherefore, if in

E.ij,

Reede

Neither angelles nor sainctes departed, are to be called vpon for any helpe.

An euil'ent token of infidelitie.

Of Praier.

freede of sekynge vpon God alone, for helpe in all our needes, wee shall haue recourse vnto Aungelles, or any other creatures, putting any parte of our confidence in them, we commit therein damnable Idolatrie, by attributing vnto them that thyng, whiche ought to be peculiaerly reserued vnto God.

Minister.

35. Sondaie.
Of Praier.



ET vs come now to the right maner of Praier vnto GOD. Is it enough to praise with the Tongue, either is a feruent minde and earnest affection of

the harte also required?

VVe must
praise with
an hartie
affection.

C. The tongue is not alwaie necessary in praiping: but the vnderstandyng and earnest affection, are alwaies necessarily required.

M. How proue you that.

Psal. 139. 47.

They are
cursed of
GGD, that
praise with-
out hartie
affection.

C. For so muche as GOD is a Spirite, he requireth alwaies the harte: And at all other tymes, so specially in tyme of Praier, when wee shewe our selues in his presence, and enter into communication with hym: and thereupon he maketh a restraint of his promises, sayng: that he will be at hande, to heare onely all them, whiche call vpon him in truth: contrariwise he pronounceth all them accursed, whiche praise Hypocritically, or with-
out

Of Praier.

out an earnest affection.

P. Then all suche Praiers, as bee made onely with the mouth, bee vnprofitable, and to no vse.

C. They bee not onely vnprofitable, and prauoke God to displeasure.

P. What maner of affection is required, to make the Praier acceptable?

C. Wee must first of all haue suche a feeling of our pouertie and wretchednesse, that we maie perceiue and earnest veration, and grief of mynde; thzough the lothsomnesse of synne: wee must also haue a feruent desire to obtaine grace at Gods hande, whiche desire must kinde our hartes, and ingender in vs a feruent Praier.

P. Doe these thynges procede of our nature? Either are they giuen vnto vs by the speciall goodnesse of God.

C. God must worke herein: for we are of our selues dull, and without all lust to praier, but the Spirite of GOD doeth stirre vp in our hartes suche lighes, as no tongue is able to expresse, and endueth our myndes with suche a zeale and feruent affection, as GOD requireth in Praier.

P. Doeth this doctrine teache vs, that we ought not to dispose, and stirre vp our selues

E.ii.

to

To pray for things whē we fele not the necessitie thereof, is both vnprofitable, & also offendeth God.

Roma. 8.
Galath. 4.

Of Praier.

to praier:

Gods spirit
is our onely
scholmaster
to teach vs
to prait.

C. Nothing lesse: but rather contrariwise
so ofte as we doe feele our selues cold, and not
disposed to praier, we ought to make our sup-
plication vnto the Lorde, that it would please
hym to enflame vs with his Spirit, where-
by we maie bee framed to praier, with suche
affection of mynde as we ought to doe.

M. As touchyng the vse of the tongue, thou
doest not coumpte it vterly vnprofitable, in
makyng of praiers:

The tongue
serueth to
a good vse
in the ma-
kyng of
our praier.

C. No: for the wordes whiche the tongue
uttereth, do many tyme's helpe, stirre vp, and
confirmz the mynde, so that it is not easily
drawen from GOD. Moreover, for so much
as the tongue is created of GOD for his
glorie, aboue all other members of the body;
it is reason, that the tongue bee employed by
all meanes to that vse: finally, the very ser-
uence affection of the harte dooeth many ty-
mes, through a behemute motion, enforce
the tongue to speake, though a man did not
purpose so to doe.

M. Since it is as thou saiest, to what pur-
pose is it to prait in a language, that a man
doeth not vnderstande:

To prait in
a strange
language, is
a mockyng
of God.

C. It is a very mockyng of God, and su-
persticious hypocrisie.

Minister.

Of Prayer.

Minister.



When we make our prayer vnto God, doe we at al aduentures, without sure knowledge, whether we shal obtain any profite or not? Either ought we to be surely perswaded that our Prayers will bee heard.

E. We must haue this euermore as a sure grounde in all our prayers, that they shall bee accepted of GOD, and that we shall obtaine our request, so farre forth as it shall bee expedient and necessarie for vs: Wherevpon Saint Paule saith, that the right inuocation and praiyng vnto GOD, proceedeth of faith. For if wee haue not a sure trust in the mercie of God, it is vnpossible to make our prayers vnto hym aright.

P. What saiest thou then of them, which be in doubt, whether god will heare them or not?

E. Their Prayers are bitterly voyde, seying God hath made no promes: to any suche persons: for he saith, what soeuer we shall aske if we beleue, he will graunt it vnto vs?

P. It remaineth to knowe, by what means, and in whose name we may come by this sure confidence; to presente our selues before God, considering that wee are vile sinners,

E. liij.

and

36. Soudaie.
1. Cor. 14.
Prayer must
proceede of
a sure con-
fidence in
Gods pro-
mise.

Roma. 10.

who sooner
doubteth
whether
God hea-
reth his
Prayer, ob-
taineth no-
thing.
Math. 12.
Marke. 11.
3. thynges
make vs
bolde to
aske of god

Of Praier.

and farre vntworthie so to doe.

First his
Promes.
Psal. 50. 55.
Esay. 30. 65.
Ierem. 29.
Ioel. 1.
Math. 6.
2. His spirit
Rom. 8.
The media-
tio of christ
his owne
Sonnes
1. Tim. 2.
Heb. 4.
1. Ihon. 8.

C. First of all wee haue promises of God, wherebpon we must staie our myndes, without haupng any regard of our owne worthnesse. Secondly (if wee bee the Children of GOD) he doeth encourage vs, and pushe vs forwarde with his holy Spirit, to come to hym familiarly, as to our Father: and that we should not bee afrayed, to come before his glorious Maiestie (although wee bee but as pooze wormes of the yearth, and mosse wretched synners) hee hath giuen vnto vs our Lorde Iesus to be our Mediatour, to the intent that we by the meane of his merites, haupng recourse vnto God, might haue an assured trust to finde grace.

VV^e make
not praie
but in the
name of
our Saniour
Christ.
Ihon. 14.
1. Ihon. 2.
Ephel. 3.
Heb. 4.
Roma. 8.

M. Doest thou meane it thus, that we may not call vpon GOD by Praier, vnlesse it be doon in the name of our Sauionr Christ?

C. Yes: for we haue an expresse commaundement so to doe: and in so doypng, wee haue a sure promise, that through his intercession all our requestes shall bee graunted vnto vs.

M. It is not then a foolishhe presumption, to presente our selues boldly before GOD, since we haue Christ for our Aduocate, and set hym before vs, to the ende that God may for his sake, accept both vs and our praers,

C. No

Of Praier.

C. No verely: for we make our praers, as it were by his owne mouch, for so muche as he hym self openeth the waie for vs, and maketh our praers to be heard, yea, and entreateth also continually for vs.

Minister.

Let vs treate now of the substance of our praers: Is it lawfull for vs to praye, for all thynges that wee phantasie, either is there a certaine rule to praye.

C. If we should follow our owne phantasy in making our praers, they should bee very euill framed. For we are so blind, that we are not able to iudge what is meete to bee prayed for: Whereouer, all our desires are so inordinate, that it is expedient for vs to bryde the.

M. What is then to be doene?

C. We must learne of God, what is meete to bee prayed for: seeing hee alone knoweth what is necessarie for vs, that he leadeth vs, as it were by the hand, so that we our owne selues doe nothing but followe.

M. What instruction hath he given vs for praers?

C. He hath taught vs sufficiently, howe, and wherefoze to praye throughout the whole Scripture, but to the entent to bryng vs to one certaine and sure marke, he hath set forth

37. Sondaie.
we may not
frame our
praers ac-
cording to
our owne
phantasie,
but as gods
worde tea-
cheth vs, &
his holie
Spirite di-
recteth vs
Math. 6.

E.v.

unto

Of Praiers

hnto vs one manner of praier, wherin he hath
brecfly comprehended all suche potentes, as
be meete or lawfull for vs to be demanded of god

Mth. 6.
Luke. 11.

The saith-
ful praier,
whiche our
Lorde hym
self taught
vs.

Of synners.

The denisio
of the Lor-
des Praier.

Q. Rehearse that forme of praier.

A. It is the very same that our Lorde Jesu
sus taught his Disciples to praye. For when
they asked of hym how they should praye, he
answered, that they should say on this wise.

Our Father whiche art in heauen,
hallowed be thy name.

Thy Kingdome come.

Thy will be done, even in earth
as it is in heauen.

Give vs this daye our daily bread:

And forgive vs our trespases, such as we
forgive our trespers.

And leade vs not into temptation.

But deliuer vs from euill.

For thine is the kingdome, and thy power
and the glorie for ever. So be it.

Q. For the more easie understanding here-
of: tell me how many Articles bee contained
herein.

A. Sixe: whereof the three first doe con-
cerne the glorie of GOD, without any con-
sideration of our selues: the other three touch
vs properly, and concerne our wealthe and
profite.

Q. Why

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Of Prayer.

Q. Why then; ought wee to desire any thing of GOD; that by any means no manner of commodity vnto our selues? -vix hmo2. 32

A. This is true; that God of his infinite goodnesse; doth dispose and order all thynges in suche sorte; that nothyng can turne to the glorie of his name; whiche is not also profitable vnto vs: so that when his name is sanctified and honored, he maketh it redound to our Sanctification; and when his Kingdome cometh; wee are after a sorte partakers therof: yet notwithstanding, our ouerle is at suche tyme as wee aske these thynges; to haue onely regarde to his honour; without any consideration to our selues; or to our owne commodity.

Q. By thy sayng then, though these three last petitions are greatly profitable to vs, yet maye wee not make them for any other purpose; but onely to desire to haue GOD honoured.

A. It is euen so: And likewise shalbee the three last requestes bee ordained; to praye for thynges expedient and necessarie for vs; yet euen in them also; we ought moste earnestly to seeke Gods honour; so that it must bee the cheef ende and marke; wherunto all our thynges and desires be directed.

Minister.

Of Praier.

Minister.

¶ Sondaie.



Et vs come now to the exposition of it: and before that wee procede any further: wherefore is GOD named here, Our Father, rather then by some other name?

In what
sence we
call God
Father.

C. Since in tyme of Praier specially, wee ought to haue a stedfast assurance of Gods fauour in our consciences, it pleaseth God to be called of vs by a name, whiche soundeth nothyng but all sweetenesse, bountie, and mercifulnesse, thereby to driue awaie all doubtfulness & feare, and to make vs conceiue a bolde courage, to come familiarly into his presence.

M. Maie wee then come boldly, and familiarly vnto God, euen as a childe maie come vnto his father?

Math. 7.

C. Yea, and with a great deale more assured confidence, to obtaine whatsoeuer we shal desire: for if we beynge euill, can not chuse but giue vnto our chyldren bread and meate when they aske it, how much lesse can our heauenly Father refuse to giue vs suche thinges as we haue neede of, since he is not onely good, but the very soueraine goodnesse it self.

M. Maie we not proue sufficiently by this (that GOD is named our Father) the same thyng whiche we affirmed touchyng Christ, that

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Of Praier.

that our Praier ought to be grounded, vpon
sure trust in his merites and intercession?

C. Yes certainly: for God doeth acknow-
ledge vs none other wise to bee his Children,
but onely in so muche as we be the members
of his Sonne Christe.

P. Wherefore doest thou not rather call
God thy Father, then our Father, as it were
of his Sonne Christe.

C. Euery faithfull manne may right well
call GOD his Father particularly: but in
this forme of Praier, our Saviour Christe
doeth teache vs to prae in common, that wee
might remember thereby the duettie and cha-
ritie, whiche wee owe to our Neighbours in
our Praiers, and to monishe vs, not to care
onely for our selues.

P. What meaneth this clause: Whiche
art in heauen?

C. It is as muche to saie, as to name hym
high, mightie, and incomprehensible.

P. To what purpose serueth that?

C. That when we cal vpon him by praier,
we might learne to lifte vp our myndes, and
to withdraue our immagination from thyn-
kyng any thing of hym worldly, or yearthly,
and that wee should not measure hym by our
fleshy iudgement, and so make hym subject
to

Why wee
call hym
our Father.

Of Prayer.

to our will and appetite, but rather that we might with all humblenesse of mynde honour his excellent maiestie, and also that we might haue occasion, to put so muche the more our trust assuredly in hym, considering that he is Lorde and maister of all.

Minister.

38 Sondaye.
The first
petition.



Make an exposition of the first petition.

C. The name of God is his honour & renoume, wherby he is sanctified & praised among

men: therefore we desire that his glory may be aduanced aboue al things, and euery where.

Q. Dost thou meane, that this his glorie maie either encrease, or diminishe?

C. No verely in it self: But the meanyng hereof is, that it maie be knowen as it ought to bee: and that all the woorkes whiche God doeth, may appeare vnto men to be glorious, euen as thei be in very deede, so that he might by all meanes be magnified.

Q. What dost thou meane in the seconde request, by the Kyngdome of God?

C. This Kingdome consisteth principally in two pointes: that is to saie, first in that he conuerth his electe through his holie Spirit, and againe in that he destroyeth the wicked,

In what
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setting
forthe of
gods glory.

The second
petition
wherin the
Kyngdome
of god con
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Q.

Of Prayer.

ked; whiche will not become subiectes to his
Kyngdome, to the ende that it maie euident-
ly appere, that there is no power able to
withstande his power.

Q. What understandest thou in prayng:
that this Kyngdome maie come?

A. That it would please God from daie to
daie, to encrease the number of his faithfull
flocke, that hee would continually more and
more, bestowe the giftes of his holy Spirit
among them, vntill the tyme come, when
they shall bee fully replenished: that he would
also cause the light of his truth, more and
more to shine, and that he would in such wise
make his iustice to be knownen, that the De-
uill and his kyngdome of darkenesse, maye
come to utter confusion, and that all wicked-
nesse maie be cleane abolished, and rooted out.

Q. Is not this request performed daie by daie?

A. It is partly fulfilled: yet we desire that
it maie be continually encreased and aduun-
ced, vnto suche tyme as it shall come to full
perfection: whiche thyng shall be at the doie
of Iudgement, what tyme God alone shal be
imagined, and all creatures shall be abased,
and subiect vnto his Maiestie, and so he shall
be all in all chyldren.

The kyng-
dome of
Christ.

The perfect
state of
Christes
kyngdome.

God will
make his
kingdom

Amicus.

In

40. Sondaie.
The thirde
request thou
chying the
accöplish-
ment of
Gods will.



Of Sacramentes.

Th what sence praieſt thou, that
Gods will may be doen?

C. That all creatures maie
bee ſubiect to hym, and obeie
hym in ſuche ſorte: that what

ſoeuer is doen, maie be pleaſaunt to hym.

M. Doeſt thou meane then, that nothyng
maie be doen contrary to his will?

C. Our request is not only, that he would
hying all thynges to paſſe, as he hath appoin-
ted by his vnſearchable counſaile, but that
he would beate doune all rebellion, ſo that all
willes maie abeie his will onely.

M. In ſo doyng, doe we not vterly reſuſe
our owne willes?

C. Yes vterly: And we praie not onely,
that he would hying to nought ſuche deſires
as be againſt his will, but that he would alſo
create in vs newe myndes, and newe hartes,
that our owne will beeyng ſette a parte, his
Spirite maie woork ſuche a will in vs, as
maie be in all poyntes agreeable vnto hym.

M. Wherefore putteſt thou vnto it: In
pearth as it is in heauen?

C. Becauſe the Angelles, whiche bee his
heauenly Creatures, ſtudy nothyng but to
pleaſe hym, without any motion to the con-
trary, we deſire that the like maie bee doen in
pearth

How Gods
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Of Praier.

pearth, and that all men maie bee framed vnto a like willypng obedience.

Minister.



Come now to the seconde part: what doest thou meane by thy dailly bready which thou askest?

C. That worde cōtaineth al thinges whereof we haue neede

in this presente life, not onely as touchyng meate, drinke, and clothes, but all maner of thynges, that God knoweth to bee expedient for vs in this worlde, whereby we maie haue the fruition of his benefites in quietnesse.

D. Why beggest thou of God thy dailly nourishment, since he hath giuen a charge vnto al men, to get their liuyng with the labour of their handes?

C. Albeit wee are commaunded to labour for our liuyng, yet all our labour, diligence, and prouisiō that we can make, is not able to procure vs a liuyng, but the onely blessing of God vppon our handes and trauaile, whiche prospereth the thynges we goe aboute in his name. Howeouer, this is to bee considered, that it is not meate or drinke that nourished vs (notwithstandyng we bee commaunded to make prouisiō for those thinges) but the power of God maintaineth our life, and we vse

F. I.

them

41. Sordale.
The fourth
perition.
VWhat is
meant by
our dailly
bread.

God must
bless our
labours.

'Of Praier.

them onely as Instrumentes.

M. Why callest thou it, Our breade, since we desire that it maie be giuen vs?

C. That commeth of the onely bountifullnesse of God, whose pleasure it was to name it ours, albeit it is nothyng at all due vnto vs: and againe, by this woorde wee are put in remembraunce, not to desire an other mans breade, but that onely whiche wee shall come by, by honest and lawfull meanes, agreeable to Gods ordinaunce.

M. Why saiest thou this daie, and daiesly?

wherefore
wee call it,
daily bread

C. These twoo woordes doe teache vs to bee contented, and not to wishe more then is sufficient for our necessitie.

M. Seeing this is the common praier belonging indifferently vnto all men, how is it that the riche (who haue prouided) abundance of gooddes (for a long tyme) maie make this petition for one daie?

C. All men bothe riche and poore must vnderstande, that what gooddes soeuer thei haue, thei can nothyng profite them, but so farre forthe as it pleased God to giue them the vse thereof, so that when we haue plentie, yet we haue nothing, vntlesse he of his goodnesse giue vs also the fruition and vse of the same.

Minister.

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Of Praier.



What is contained in the first request:

C. That it would please God, to forgive vs our debtes.

Q. Is there any man liuing so iuste, that needeth not to make this request:

C. No surely: for our Lord Iesus prescribed this forme of praier to his Apostles, for the behoofe of his whole church: so then who forier would exempte hymself from this, refuseth to be of the company of Christes flock: and in very deepe, the Scripture doeth plainly testifie, that the moste perfect man that is, if he would alledge one pointe to iustifie hym self thereby before God, should be found faultie in a thousande: It is meete therefore, that euery man haue a recourse continually vnto Gods mercie.

Q. After what sort thinkest thou, that our synnes be pardoned vs:

C. Euen as the very wordes of Christ bee sound: for as muche as our synnes bee as debtes, whereb we are holden fast bounde vnder the daunger of euertlasting dampnation, wee make supplication vnto God, that he would of his mere goodwille pardon them.

Q. Thou meanest then, that wee obtaine forgiveness of our synnes, by the free mercie of God onely,

49. Sondaie.
The liue
petition.
There is
none so ho-
ly that hath
not neede to
aske God
forgiuenes
of his sinas
and debtes.
Iob. 4. 22.

Here by deb-
tes are mee-
synes.

In what
f. r. our sin-
nes are fore-
giuen.

J. H.

C. Pra:

Of Praier.

C. Yea: for we can by no meanes make amendes for the least faulte that we haue committed, if God did not vse his bountifull liberalitie towards vs, by forgiuynge them freely euery one.

M. What profite commeth to vs by that, that we are pardoned our synnes?

The fruite
of remissio
of synnes.

C. By this meanes wee are as acceptable vnto God, as if wee were iuste and innocent, and also our consciences be surely perswaded of his Fatherly loue towards vs, whereby we attaine to everlastyng life and felicitie.

M. When thou makest thy Praier, that he would pardon vs our deytes, euen as we pardon our debtors, dooest thou meane thereby, that we deserue to haue our synnes forgiuē, in that that we forgiue other men their faultes?

Our synnes
bee pardoned
freely.

C. No verely: for by that means we should not haue pardon of our synnes freely, neither should the remission of them bee sufficiently grounded vppon the satisfaction, whiche was made in the death of Christ as it ought to be, but in that that wee forget the wronges doen vnto vs, wee followe his example in gentlenesse, and mekenesse, and now to declare that we are his chyldren, he hath giuen vs this as a badgge to bee knowne by, and to certifie our selues that we are so. On the other parte also
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Of Prayer.

he doeth vs to witte, that wee maie looke for
nothyng of hym but extremitie and rigour, if
we be not ready to pardon, and to shew fauor
vnto them, whiche be in fault towards vs.

Q. Thou meanest then, that God here re-
fuseth to take the as his chyldren, whiche can
not forget wyddes committed against them:
and that thei should not thinke them selues to
be partakers of the heauenly forgivenessse.

whom God
refuseth to
counpte as
his chylde.

C. Yea verely: and also to the ende that all
menne might haue knowledge, that the self
same measure, whiche thei mette vnto other,
shalbe payed vnto them againe.

Q. What is the next petition?

C. Leade vs not into temptation, but de-
liuer vs from euill.

Minister.

Makest thou but one request of this?

C. No: for the seconde part doeth
expounde the first.

42. Sondaie.
The sixte
petition.
Rom 7. d.
Galat. 10.
1. Cor. 5.

Q. What is the substance of this petition?

C. We desire that God doe not suffer vs
to fall to wickednesse, neither peruert vs to be
overcome of the Deuill, nor to bee ledde with
the noughtie lusses of our fleshe, whiche con-
tinuallly warre against vs: but that he would
giue vnto vs power to withstande them, hol-
dyng vs vp with his hande, and keepyng vs

F. iij.

al.

Of Praier.

alwaies in his sauegarde, to bee our protectour and guide.

Q. By what meanes is this brought to passe?

A. What tyme God doth guide vs by his holie Spirit thereby, causyng vs to loue goodnes, and to hate euill, to seeke after righteousness, and to shie from synne. For by his holie Spirit, we overcome the deuill, lume, and the flesh.

Q. Hath euery man neede thus to bee guided?

1. Pet. 5.

A. Yea euery man: for the deuill marcheth continually for vs, euen as a roypng Lyon redie to deuour vs, and wee on the other parte, bee so feeble and fraile, that hee would out of hande overcome vs, if GOD did not bothe strengthen vs, and giue vs the victorie.

Q. What signifieth this worde temptation?

what is temptation?
Gene. 3. 7.

A. The wilie guiles, and subtile assautes of the Deuill, where with he assaileth vs, for asmuche as we are naturally apt to be deceived, yea, readie to deceiue our selues, and our will is wholie bent to doe euill, and no whit to doe good.

Q. But wherefore requirest thou of God, that he done not leade vs into temptation, since that is an office belongyng peculiarly to

Of Praier.

to the Deuill:

C. God of his infinite mercie dooeth preserve his faithfull, not suffering the Deuill to leade them out of the waie, neither permitting that synne haue the vpper hand of them, so likewise, he dooeth not onely giue vp, cast of, and withholde his grace from suche as he will punishe, but also he deliuereth them to the Deuill, committing them vnto his tyrannie: He stricketh them with blindnesse, and giueth them vp into reprobate myndes, that they become utterly slaves vnto Synne, and subiect to all temptation.

A. What meaneth the clause whiche followeth: For vnto thee belongeth the Kyngdome, and the power, and the glorie for euer.

C. It putteth vs againe in remembraunce that our praiers be grounded vpon God, and vpon his mightie power and goodnesse, and not in any thyng that is in vs, since we of our selues bee vnworthie, once to open our mouthes to call vpon hym: againe, we are taught hereby to conclude al our praiers, in the praesing of his power and goodnesse.

Minister.



Is it not lawfull for vs, to aske any other petition or thyng, then is here rehearsed?

44. Sondaie.

F. iiii.

C. Albeit

Of Praier.

C. Albeeit, wee are not forbidden to vse other wordes, and to frame them also after another sort, yet there can no Praier bee acceptable vnto God, vnlesse it bee in effecte and sence framed after this, whiche is vnto vs as it were a perfectie Rule, whereby to praie as we ought to doe.

M. It seemeth now conueniente tyme, to come to the sowerth point, touchyng the honour due vnto God.

The fourth
kind of ho-
nour due
vnto God.

C. Wee haue saied already, that it consisteth in acknowledging with the harte, and in confessyng with the mouthe, that God is the aucthour of all goodnesse, that thereby wee maie honour hym.

M. Hath God sette forthe no rule to teache vs, how we should doe this?

C. All the examples in the Scripture, of praisyng and thankes giuyng, ought to be as rules vnto vs.

M. Is there nothing contained in the Lordes Praier, touchyng this matter?

C. Yes: for in that we praie that his name maie bee glorified, wee desire also that all his workes maie be seen (accordyng as thei be in deede) excellent and praise worthy, in suche sorte, that if he punish vs, wee maie thereby praise the vprightnesse of his Iudgemente: if
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Of Prayer.

he pardon our faultes, we maie thereby haue occasion to magnifie his mercy, when he performeth his promesse, we maie acknowledge hym to be the infallible truthe: breely we require that there be nothing at all doen, where in the brightnesse of his glorie be not shewed forth vnto vs, and this is to giue vnto hym, the laude and praise for all goodnesse.

M. What conclusion maie we gather of al that we haue hether to spoken.

C. We maie well conclude of this, the sayng of Christ, that this is life euerlastyng, to knowe the very liuyng God, and hym whom he hath sent, our Sauour Christe, to knowe hym, I saie, to the ende to render due honour vnto hym, that thereby he maie become vnto vs not onely a Lorde and a maister, but also a Father and Sauour: Whereby also wee on the other parte, maie bee his Seruauntes, his Children, and a People wholie consecrated to his glorie.

1hon. 17.
what euer
lastyng life
is?
Marke. 1.

Minister.



What is the meanes, to come by a state so excellent?

C. We haue for the same purpose left with vs his holy word whiche is vnto vs as it were, an entrie into the kyngdome of heauen.

45. Sondaie.
Euerlasting
life is offered
and presented
vnto vs by Gods
worde.

J. v.

M. Where

Of Sacramentes.

Q. Where shal we seke for this his word?

A. It is contained in the holie Scripture.

Q. How must we vse this woorde, to haue this profite by it?

A. Wee must receiue it, beeyng perfectly perswaded thereof in our conscience, as of an vndoubted trueth, sent downe from Heauen, submitting our selues vnto it with due obedience, louyng it hartely with a feruent and vnfeined affection, haupng it so printed in our hartes that we maie followe it, and confirme our liues wholie vnto it.

Q. Doe all these thinges lye in our power?

A. No, not one of them all: but God worketh them in our hartes in this wise, by his holie Spirit.

Q. Is it not required of our part, that we take paine, and dooe our diligence, bothe to heare, and to read this doctrine, whiche is set forth vnto vs.

¶ We must
giue dili-
gent labor
to learne
gods wo. d.

A. Yes doubtlesse: and first it is requisite, that every man priuately in his owne house, giue hym self to the studie of this woorde, but principally every man is bounde to haunte duely all sermons, made in the congregation of Christe, where this woorde is expounded.

Q. Thinkest thou then, that it is not enough, that every manne doe giue diligence,

to

Of Sacramentes.

to reade Gods worde in his owne house, but lesse thei come also together, to heare it preached openly.

C. I thinke it necessarie, if GOD of his goodnesse doe prouide suche meanes, that we maie heare it openly.

M. What is the reason?

C. Because our Sauiour hath set and established this order in his Church, not to the ende that two or three onely should obserue it, but as a generall order for all men: and he hath likewise declared, that this is the onely waie to builde his Church, and to preserve the same: lette vs therefore every one be content to haue recourse to this rule, and not become wiser then our Pastor.

M. Is it then a thing necessarie to haue Pastors, and Ministers in the Church?

C. Yea verie necessarie: and at their mouthes men are bounde to receiue the worde of the Lorde with all humble obedience: so that who so euer doeth sette light of them, and regard not to heare their saynges, thei contemne also Iesus Christe, and deuide themselves from the fellowship of his flocke.

M. Is it sufficient that we haue been once instructed by their meanes, either els must we heare their doctrine continually?

C. It

Pastors or
Ministers in
the church
are neces-
sarie.

Ephe 3.
Math. 10.
Luke. 10.

Of Sacramentes.

C. It is nothyng if a man begin well, vnlesse he continue still in the same: for we must keepe vs in Chyffes schole, and continue still his scholers vnto the ende: and for that cause he hath ordained Ministers in the Church, to teache vs continually in his name.

Minister.

48. Sondaie.

Of the Sacramentes.



N there none other meane besides his worde, whereby God sheweth hym self vnto vs:

C. God hath ioyned his Sacramentes, with the preaching of his worde.

Q. What is a Sacrament?

C. A Sacrament is an outwarde token of Gods fauour, whiche by a visibler signe doeth represent vnto vs Spirituall thynges, to the ende that Gods promises might take the more deepe roote in our hartes, and that we might so muche the more surely giue credite vnto them.

Q. What? Is this possible that a visibler, and a materiall signe should haue suche vertue, to certifie our conscience?

C. No, not of it self: but God hath ordained it for suche an ende.

Q. Since it is the proper Office of Gods holie Spirit, to zeale and printe the promises

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Of Sacramentes.

ses of God in our hartes, howe canst thou attribute, or giue this proprietie vnto the Sacramentes?

C. There is a greate difference betweene the one and the other: for Gods Spirite is he alone, who in very deepe is able to touch and moue our hartes, to illuminate our myndes, and to assure our consciences in suche sorte, that al those ought to be accompted his onely woorkes, so that the whole praise and glorie hereof, ought to bee giuen vnto hym onely: notwithstanding, it hath pleased our Lorde to vse his Sacramentes, as seconde Instrumentes thereof, accordyng as it seemed good vnto hym, without diminishyng any pointe of the vertue of his Spirite.

H. Thou meanest then, that the efficacie of the Sacramentes, doeth not consist in the visible Signe, but wholie in the woorkyng of the Spirite of God.

C. I meane even so: Accordyng as it is Gods pleasure to woork by meanes by hym ordeined, without any derogation thereby to his glorious power.

H. What moued God to Institute suche Instrumentes or meanes.

C. He ordained them to helpe and comfort our weakenesse: for if we were of a spirituall nature

The difference betwene gods Spirite and his Sacramentes.

Of Sacramentes.

The Sacramentes were ordained to helpe our infirmities.

nature as the Angels are, then we were apte to consider bothe God, and his manifold graces after a Spirituall maner also: but for as muche as wee are clogged with earthly bodies, it was needefull for vs that God did institute sensible signes, to represente vnto vs Spirituall and heauenly thynges: for otherwise we could not comprehend them. Moreover it is necessarie for vs, that all our senses bee exercised in his holie promises, that wee might be the better stablished in the same.

Minister.

47. Sondaie.
The Sacramentes are necessario.



Since God hath ordained his Sacramentes for our necessitie, it were a point of arrogancy and presumption, to thinke that they might be as well left of, as used.

C. We saie true: so that whosoever doeth willingly forbeare the vse of them, esteeming them as thynges more then needeth, he dishonoureth Iesus Christ, he refuseth his grace, and doeth quenche his holie Spirit.

M. But what assurance of Gods grace, be the Sacramentes able to giue, seying both the godly, and wicked doe receiue them?

C. Albeeit the Iustelles and wicked, doe make the grace (whiche is presented vnto them by the Sacramentes) of none effecte,

yet

Of Sacramentes.

yet it followeth not, that their office and propriety is such.

Q. How, and when is it, that the Sacramentes haue their effect?

A. When a man receiveth them in faith, seeking onely in them Christe, and his grace.

Q. What meaneest thou by saying: that we maie seeke nothing els but Christ in them?

A. I signifie thereby, that we maie not occupie our minde in considering the outward signes, as though wee would seeke our saluation in them: neither maie wee imagine, that there is any peculiar vertue inclosed in them, but contrariwise doe take the Signe for an aide, to leade vs straight to Christe, and to seeke in hym saluation, and all our felicitie.

Q. If faith then bee required in the administration of them, how are they giuen vnto vs, to strengthen vs in the Faith, and to assure vs of Gods promises?

A. It is not enough that faith be once begun in vs for a tyme, but it must still be nourished and maintained, so that it maie growe dailey, and bee increased in vs. For the nourishment, strength, and encrease thereof, God hath giuen vs the Sacramentes, the whiche thyng Saint Paule declareth, saying: that the vse of them is, to seale the promises of

When the Sacramentes doe take their effect.

How christ ought to be sought out in his Sacramentes.

The Sacramentes bee meanes to nourish our faith.

Rom. 4.

God

Of Sacramentes.

God in our hartes.

Q. But is not this a token of infidelitie, when we doe not beleue the promises of God vnlesse thei be confirmed vnto vs by some visible signe, as an aide ioyned vnto them?

Gods children are not fullie perfected in this life.

A. It is a token of a weake faithe, and yet the faithe of all the Children of God is suche, notwithstanding, thei cease not therefore to bee faichfull, albeit thei haue not as yet attained vnto the perfection thereof. For so long as we liue in this worlde, there abideth continually certain remnauntes of vnbeleef in our flesh: and therefore we must indeuour by all meanes continually to profite, and increase in faithe.

Minister.

48. Sondaie.
How many Sacraments there be.



How many Sacramentes bee there in the churche of Christ?

A. There bee but twoo, whiche bee common vnto all men, and whiche Christe hym

self ordeined for the faichfull.

Q. What be thei?

A. Baptisme, and the holic Supper.

Q. In what poyntes doe thei agree, and wherein differ thei the one from the other?

* Of Baptisme.

A. Baptisme is vnto vs an entrie into the Church: For it witnesseth vnto vs, that where

Of Sacramentes.

where as wee were before strangers from God, he doeth now receiue vs into his family. The Supper of the Lord is a testimonie vnto vs, that God will nourishe, and refreshe vs with foode, euen as a good maister of an house studieth to sustaine, and feede suche as be of his householde.

Q. To the ende that we may vnderstande them bothe, so muche the better, let vs consider them a parte, one after another: first; what is the signification of Baptisme? **A.** It standeth in two pointes: first, our Lord representeth vnto vs here in the remission of sinnes: secondly, our regeneration.

Q. What similitude hath Water in those thinges, in that it may represent the? **A.** First the remission of sinnes, is an manner of washyng, whereby our soules are cleansed from their filthines, euen as the flesh of our bodies is washed awaie with water.

Q. What saiest thou of regeneration? **A.** Because the begynnyng of our regeneration standeth in the mortification of our nature, and to the ende that we becomie newe creatures through the spirite of God; therefore the water is powred vpon the head, to signifye that we are deade, and buried, and that

G. J.

the signification of Baptisme, Rom. 6. Ephe. 5.

The signification of Baptisme, Rom. 6. Ephe. 5.

49. Son of man, thou shalt be baptized with water.

Of Sacramentes.

Wherfore
the water
is powred
on the head

in suche sorte, that our risynge againe into a newe life, is there withall figured in that, that the powryng of the water, is but a chynge of a very shorte continuance, and not ordeined that we should be drowned thereby.

Q. Thou meanest not, that the Water is the washynge of our soules.

The water
doth not
clense vs,
but the
bloud of
Christ un-
ly.
1. Iohn. 1.
2. Peter. 1.

C. No: for that belongeth to the bloud of our Saviour Christ alone, whiche was shed that all our filth might bee wiped awaye, and that we might be compted pure, and without spot, euen before God: the whiche thynge then taketh effect in vs, what tyme our consciences bee sprynkeled therewith by Gods holle spirite, but the Sacrament doeth testifie, and declare it vnto vs.

The water
is not a
bare signe.
The pro-
mes ioyned
to it.

Q. Meanest thou then, that the water stādeth in none other steepe vnto vs, but as a figure?

C. It is suche a figure, as hath the veritie ioyned vnto it: for God keepeth his promise, and deceiueth no man: wherfore it is certaine that remission of synnes, and newnesse of life is offred vnto vs in Baptisme, and that wee receiue the same there.

Q. Is this grace receiued indifferently of all men.

C. No: for diuers through their wickednesse, cause it to stande them in no steepe, ne-
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Of Sacramentes.

uerthelesse, the Sacrament loseth not his
propertie, albeit that none feelee the comforte
thereof, but onely the faithfull.

Q. What thyng is that, whereby our re-
generation is wrought in vs?

A. By the death and Resurrection of our
Saviour Christe: For his death standeth in
this steede vnto vs, that by it our olde Adam
is crucified, and our synfull Nature is as it
were buried, so that it heareth no more rule
in vs. As touchyng the newnes of life, which
is to bee obedient to Gods will, that wee ob-
taine by his Resurrection.

Q. How doe we obtaine this grace in Ba-
ptisme?

A. Because wee are there cloathed with
Christe, and indued with his holy spirite, if so
be that wee make not our selues unworthy of
his promises, whiche be there giuen vnto vs.

Q. As touchyng our parte: what is the
right vse of Baptisme?

A. The right vse thereof standeth in faith
and repentance: that is, in that wee be sure,
that wee haue our consciences clesed in the
bloud of Christ: and in that wee bothe feelee in
our selues, and make it knowen to others by
our workes, that his spirite abideth in vs, to
mortifie our affections, and so to make vs

Christ.

ready

Whereby
we are re-
newed in
spirite.

Wherein
the right
vse of
Baptisme
standeth.

Of Sacramentes.

ready to doe the will of God.

Minister.

30. Sondaie.
The Bap-
tisme of in-
fantes.

Saying all this is required in the right
vsing of Baptisme, how is it that little
chilozen be Baptized?

C. I did not meane, that faith and repen-
taunce; ought alwaies to goe before the mi-
nistration of this sacrament: for that is onely
requisite in them that bee of age and discreti-
on, so that it is sufficient, if the little chilozen
shewe forth the fruites of Baptisme, when
they are come to sufficient age to knowe it.

M. How wilt thou proue, that there is no
inconuenience in this doynge?

Deut. 10. 30
Iert. 4.

C. For in like maner Circumcision was a
Sacrament of repentaunce, as Moyses and
the Prophetes doe witnesse, and also a Sa-
crament of faith, as Sainct Paule teacheth,
and yet God did not debarre little chilozen,
from the receiuing of the same.

Rom. 4.

M. No: But art thou able to proue suffici-
ently, that there is a good reason, that they
should bee receiued to Baptisme; as that the
other should be Circumcised?

The promi-
ses which
were made
to the
Iewes on-
ly are now
offered vnto
all men.

C. Yeas, for the same promises, which God
did make in tyme past, to his people of Israel
are now extended vnto al coses of the world.

M. And followeth it therfore, that we must

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Of Sacramentes.

Use also this signe:

C. Yea, if we will consider the thing effectually: For Christe hath not made vs partakers of that grace, whiche belonged in tyme past to the Childzen of Israell, to the intent he would in vs diminishe or obscure it, but rather to shewe for the his goodnesse more evidently, and in greater aboundance.

Q. Dost thou count then, that if we did deny Baptisme to little childzen, the grace of God should bee diminished, by the commyng of Christe?

C. Yea surely: For wee should be by that meanes destitute of the expresse Signe of Gods bountifull mercie towardes our childzen, the whiche thyng thei that were under the Lawe had: and in very deepe this thyng serueth highly to our comforte, and to the stablishyng of the promes, whiche hath been made vnto vs from the beginnyng.

Q. Thy mynde is then, that for as muche as it pleased God in old tyme, to declare hym self to bee our Sauour, yea, of little childzen, and that hee thought it also good to seale his fauorable promes in their bodies, by an outward Sacrament, that therefore it is verie good reason, that there bee no lesse tokens of assurance after Christes commyng, since the

Of Sacramentes.

self same promise continueth still, and is more openly uttered; as well by worde as deebe.

C. Yea: and moreover, it seemeth a thing worthy of notable reprehension, if men would doe so muche wrong vnto children, as to deny them the signe, whiche is a thyng of lesse price, since the vertue and substance of Baptisme belongeth vnto the, which is of much higher estimation.

Q. For what consideration ought wee to Baptise little children?

To what
purpose
children
are Bapti-
zed.

C. In token that they are inheritors of the blessing of God, whiche is promised to the seede of the faithfull, that when they come to age, they should bee instructed what the meanning of Baptisme is, to profite them selves thereby.

Minister.

St. Soudaie.
Of the Lor-
des Suppe.

Let vs now sprake of the Supper, and first what is the signification thereof?

C. Our Lorde did ordaine it, to put vs in assurance, that by the distribution of his bodie and blood, our soules are nourished, in the hope of life euerlastyng.

Q. Why is it that our Lorde representeth vnto vs, his body by the bread, and his blood by the wine?

C. To signifie vnto vs, that what proper-
tie

Of Sacramentes.

He the bread hath towardes our bodie, that is, to feede, and sustayne them in this transitorie life, the self same propertie also his bodie hath touching our soules, that is, to nourish them spirituallie. And in like maner, as the wine doeth strengthen, comforte, and reioyce man, even so his bloud is our full ioye, comfort, and spirituall strength.

Q. Doest thou meane, that we must be in dede, partakers of the bodie and bloud of the Lorde?

C. I meane so: For since the whole trust and assurance of our saluation doeth consist in the obedience, whiche hee hath performed vnto God his Father (in that that God doeth accept and take it, as if it were ours) wee must first possesse hym, scepng that his benedictions doe not belong vnto vs, vntill hee haue first giuen hym self vnto vs.

Q. Why: did not Christ giue him self vnto vs, what tyme he gaue hym self to bee crucified, that thereby we might be brought into the fauour of God his father, and bee deliuered from damnation?

C. Yes: but that doeth not suffice, vnlesse we doe receiue hym withall, in suche sorte as wee maie feelee in our consciences, the fruite, and efficacie of his death and passion.

Christ offereth to vs his body by the bread, and his blood by the wine.

The onely waie of our truste.

Of Sacramentes.

Q. Is not faithe the ready meanes, to receiue Christ by?

After what
sort we re-
ceiue christ

C. No doubt: and not onely in that we be-
leue, that he dyed and rose againe, to deliuer
vs from euerlastyng death, and to procure
vs also euerlastyng life, but also by that hee
dwelleth in vs, and is ioyned with vs, as the
head with the members, to the ende to make
vs partakers of all his graces, by the force of
this ioynnyng together.

Minister.

31. Sondaie.



Aue we Christ ioyned vnto vs
by none other meanes, then by
his Supper:

1. Cor. 1.

Ephe. 5.
1hon. 6.

1hon. 17.

C. Yes: for we receiue Christ
with the fruition of his bene-
fites, by the preaching of the Gospell, as S.
Paule witnesseth, in that that our Lorde Je-
sus Christ doeth promes vs therein, that we
are bone of his bones, and fleshe of his fleshe:
and againe, that he is the bread of life, whiche
came doune from Heauen to nourish our sou-
les, and in an other place, that wee are one
with hym, euen as he hym self is one with his
father, and suche like.

Q. What is there more to bee had in this
Sacrament? Or to what vse doth it serue vs
besides?

C. This

Of Sacramentes.

C. This is the difference, that this our ioyning together is moze evidently and plenteously set forth vnto vs: albeit our Saviour Christ, be in verie deede exhibited vnto vs, bothe by Baptisme, and by the preaching of his worde, yet that is but in a parte, as it were, and not fully.

Q. What is it then brievely, that wee haue by this signe of bread?

C. That the bodie of our Lorde Iesus, for so muche as it was once offered by for vs in Sacrifice, to bypnyng vs vnto Gods fauour, is now giuen vnto vs, to assure vs, that wee are partakers of this reconciliation.

what doth
the signe of
bread teach
vs.

Q. And what haue we by y^e signe of wine?

C. It assureth vs that as our Lord Iesus, did shedde his blood once on the Crosse for a full price, and satisfaction of all our synnes, euen so hee now giueth it vnto our soule to drinke, whereby wee should not doubt to receiue the fruite, and benefite thereof.

what is si-
gnified to
vs by the
wine.

Q. By these thine answers I gather, that the Lordes supper doth direct vs to the death and Passion of our Saviour Christe, to the intent wee maie bee partakers of the vertue thereof.

C. It doth so: for euen then the onely and euertasting Sacrifice, was offered up for vs.

G. v. redemption

Of Sacramentes.

redemption. Wherefore there remaineth now nothing els, but that wee should haue the frutes thereof.

Q. The Supper was it not then ordeined, to offer by the bodie and bloud of our Saviour to God his father?

Ch. 13.
I am the
euerlastyng
bishop.
Math. 26.
1 Cor. 5.

A. No: for there is none but he alone, vnto whom that office belongeth, for so muche as he is the euerlastyng Sacrificer, but the charge that he hath giuen vnto vs, is, that we doe receiue his body, and not offer it.

Minister.

53. Sondaie.
The ordal-
nyng of
two signes
was for our
weakenes.



Herefore bee there two signes instituted?

A. Our lord did that to helpe our infirmitie, signifyng that he is as well the drinke, as the

meate of our soule, to the ende wee might bee content to seeke our nourishment fullie, and wholly in hym, and no where els.

Q. Doeth the seconde signe, whiche is the Cuppe, belong indifferently vnto all men?

A. Yea, and that by the commaundement of our Saviour Christ, contrary whereunto we maie in no wise doe.

Q. Receiue we in the supper onely the tokens of the thinges afoze reherseb: either are they effectually in deede there giuen vnto vs?

A. For

Of Sacramentes.

C. For so muche as our sauour Christ is the true he it self; it is moste certaine, that the promises, whiche he made at his Supper, be there in deede accomplished, and that whiche is figured by the signes, is truly perfozmed: so then, accoꝝdyng as he there made promise, and as the signes dooe represent, there is no doubte, but hee maketh vs partakers of his very substance, to make vs also to growe into one life with hym.

M. How maie this be doen, seing the body of our Sauour Christ is in heauen, and we are here as Pilgrimes on the earth?

How we
receiue
Christ in
the Supper.

C. Verely it commeth to passe, by the wonderful and vnsearchable workyng of his spirite, who ioyneth easely together, thinges be-
yng farre asonder in place.

M. Then his body is not presently included in the bread, neither his bloud contained within the cuppe.

C. No; but cleane contrariwise, if we will haue the substance of the Sacrament, wee must liue by our hartes into Heauen, where our sauour Christe is in the glory of his Father, from whence we haue sure hope, that he will come for our redemption: and therefore we maie not searche hym in these corrupeible elementes.

What is
to be doen
if we will
receiue the
substance
of the Sa-
crament.

M. So

Of Sacramentes.

Q. So then thy iudgement is, that there be two thynges in this Sacrament: the substance of Bread and Wine, whiche wee see with the eye, touche with our hand, taste with our mouthe: and also Christe, by whom our soules are inwardly nourished.

Pledges of
our resur-
rection

C. You saie truth: and in such sort that we haue therewith also a sure token, and as it were, a pledge of the rising again of our bodies, in so much as thei are already made partakers of the signe of life.

Minister.

34. Sondaie
3. Corin. 13.

HOW ought this sacramēt to be vsed?
C. Sainct Paule teacheth the right maner of the vsyng thereof: whiche is that euery man examine hym self, before that he come vnto it.

Q. Wherein ought a man to examine him self?

C. He must consider whether he bee a true member of Christ?

Q. Whereby may a man haue sure knowledge thereof?

The sure
tokens of
a true Chri-
stian.

C. If he haue true faith, and repentance, and doe loue his neighbour with an vnfeined loue, not keepyng in his harte any rancour, hatred, or debate.

Q. But is it requisite, to haue a perfecte faith,

Of Sacramentes.

faith, and perfect loue:

C. Wee must needes haue bothe sounde, right, and not counterfeited: but to speake of such a perfection, as vnto whiche nothing can be added, it can not be found in man: also this Supper had beene a thyng ordeined in vaine, if none were meete to come to it, vnlesse he were thoroughly perfect.

Q. By this sayng, our imperfection doth not whithinder vs, from comming ther vnto.

C. Rather contrariwise, it should stand vs in no steede, if we were not vnperfect: for it is an helpe and succour against our infirmitie.

Q. Doe these two Sacramentes serue to none other ende, but to support and beare vp our imperfection?

C. Yes: they are also signes and badges of our profession, that is to say, by them we protest openly, that we are the people of GOD, and make open profession of our Christian religion.

Q. What shall we then iudge of hym, that refuseth to vse them?

C. We ought not to comyt him a Christian man: for in so doyng, he refuseth to confesse hymself to be a Christian, & what is that els? but as it were couerely to refuse Christ.

Q. Is it enough to receiue them bothe, once

Of Sacramentes.

How it is
that we re-
ceiue the
supper of-
tentymes,
though we
may be but
once bap-
tised.

g^d. Sondaie.
To whom
the mini-
stration of
the Sacra-
mentes doe
belong.

Math 28.

once onely in our life tyme?

C. Baptisme was ordeined to be receiued but once: wherefore it is not lawfull to bee Baptised againe: But it is other wise to bee thought of the Supper.

Q. What is the reason thereof?

C. By Baptisme God doth bying, and receiue vs into his Church, and when he hath once receiued vs, hee declareth also to vs by the supper, that he will feede vs continually.

Minister.

To whom belongeth the Ministration of Baptisme, and the Lords Supper?

C. Vnto them, who haue the charge to preache openly in the Church: for the preaching of Gods word, and the ministration of the Sacramentes, these thinges toyntly belonging to one kinde of office.

Q. Is there not a prooofe to be brought for this, out of the Scripture?

C. Our Lord giueth speciall charge to his Apostles, as well to baptise as to preach, and as touchyng the Supper, he giueth them inunction to folow his example, now he did the parte of a Minister, in he gaue it to others.

Q. The Pastours, who be the ministers of the Sacramentes, ought they to receiue indifferently, euery person that commeth?

C. As

Of Sacramentes.

C. As touchyng Baptisme, forasmuch as there bee none in our tyme Baptised, but little children, there ought to be no choise vled, but as concernyng the Supper, the Ministring must refuse to giue it to them that bee utterly vnworthie.

M. Wherefore?

C. Because that other wise the Supper of the Lorde should be defiled, and dishonoured.

M. But yet our lord admitted Iudas to the holy supper, notwithstanding his wickednes?

C. Yea: for his wickednesse was hether to hid: & albeit our Lord knewe it right wel, yet was it not notoriouse, and knowne vnto men.

*VWherefore
Iudas was
admitted.*

M. What waie is to be vled then, towards the hypocrites?

C. The Minister ought not to exclude, and shut them out as vnworthie, but he must tarry vntill it shall please GOD, to make their close wickednesse knowne.

M. What if he hym self knowe, or if he be priuely aduertised of any suche?

C. That is not a sufficient cause for hym to deny them the Supper, vntill he haue somethyng tried by sufficient prooffe, and therewith the iudgement of the Church.

M. It is then meete, to haue a pollicique ordert touchyng this matter.

C. What

Of Sacramentes.

C. What els: If the congregation be well ordered, there must be certaine appointed to watch, and take diligent heede, for suche open crimes as maie bee committed: and they hauing authoritie, ought in the name of the whole Church, to inhibite suche as be by no meanes meete, neither can bee partakers thereof, without the dishonour of God, and the offence of the faithfull.

The end of the instruction of children

in the faith.

*The maner to examine children
before they be admitted to the Sup-
per of the Lorde.*

Minister.



In whom dost thou beleue?

The Childe.

I beleue in God the Father,
and in Iesus christ his sonne,
and in the holie Ghost, and

looke to be saued by none other means.

P. The Father, the Sonne, and the holie Ghost be thei any more then one God?
C. No: although they bee distinct in persons.

P. What is the effect of thy faith?

C. That God the father of our lord Iesus
Christ

Of Praier.

Christe (and so by hym of vs all) is the begin-
nyng, and principall cause of all thynges, the
whiche he gouerneth in suche sorte, that no-
thyng can bee doen without his ordinaunce,
and prouidence. Nexte, that Iesus Christe
his Sonne, came doune into this worlde, and
accomplished all thynges, whiche were ne-
cessarie for our saluation: and ascended into
heauen, where he sitteth at the right hande of
the Father, that is, that he hath all power in
heauen, and in yearth, and shall come againe
from thence, to iudge the whole world. Fur-
thermore, that the holy Ghoste is very God,
because he is the vertue, and power of God,
and hynterh in our heartes, the promysse
made vnto vs in Iesus Christe. And finally,
that the Church is sanctified, and deliuered
from their synnes, through the mercies of
God, and shall after this life, rise againe to
life euerlastyng.

Q. Must we serue God, accordyng as he
hath commaunded: or els as mens traditions
teache vs.

A. We must serue hym, as he hath taughte
vs by his woorde, and commaundementes,
and not accordyng to the commaundements
of men.

Q. Canst thou keepe Gods commaunde-
mentes

H. J.

The Examination

mentes of thy self?

C. No verely.

M. Who then doth keepe, and fulfill them in thee?

C. The holy Ghost.

M. When God then giueth thee this holie Ghost, canst thou perfectly obserue them?

C. No, not so.

M. Why? God doeth curse, and reiect all such as doe not in euery point fulfill his commaundementes.

C. It is true.

M. By what meanes then shalt thou be saved, and deliuered from the curse of God?

C. By the death and passion of our Lorde Iesus Christ.

M. How so?

C. For because that by his death, he hath restored vs to life, and reconciled vs to God his father.

M. To whō doest thou make thy prayers?

C. I praye to God in the name of our lord Iesus Christ our aduocate, and mediator, referring all my prayers to that scope, which Christ our Saviour hath left vs a moste sufficient and absolute rule.

M. How many Sacraments are there in Christes Church.

C. Two

Of Children.

C. Two: Baptisme, & the Lordes Supper.

P. What is meant by Baptisme?

C. First, it signifieth that wee haue forgiveness of our finnes by the blood of Christe. Secondly, it setteth before our eyes our regeneration, or newe spirituall birth.

P. What signifieth the supper of the lord?

C. That by the spirituall eating, and drinking of the bodie and blood of our Lord Iesus Christ, our soules are nourished vnto life everlasting.

P. What doeth the bread and wine, represent in the Lordes Supper.

C. That as our bodies are nourished therewith, our soules are sustained, and nourished with the vertue of Christes bodie and blood: not that they are inclosed in the bread, and wine, but we must seeke Christ in heauen, in the glorie of God in his father.

P. By what meanes may we attaine vnto hym there?

C. By faith, whiche Gods spirit worketh in our hartes, assuring vs of Gods promises made to vs in his holy Gospell.

The ende.

A prayer to be said in the morning.

P.ij.

Almightie

Of Praier.

Almightie, and most gracious God, we hartely thank thee for the sweete sleepe, and comfortable rest; whiche thou hast giuen vs this night, and for as much as thou hast commaunded by thy holy worde that no man should bee idle, but all occupied in Godly and vertuous exercises, euerie man accordyng to his calling; wee moue humbly beseeche thee, that thine eyes may extend vpon vs, dayly defende vs, cherishe, comforte, and gouerne vs, & all our countaies, studies and labors, in suche wise, that we may spend and bestowe this daie, accordyng to thy most holy will, without the hurtyng of our neighbours, and that wee may diligently, and warrelly eschue, and auoyde al thinges that shoulde displease thee, sette thee alwaies before our eyes, liue in thy feare, workyng that may be found acceptable before thy diuine maiestie: Through Iesus Christ our Loide. So be it.

The confession of our synners.

Eternall God, and most mercifull father, wee confesse, and acknowledge here before thy diuine maiestie, that wee are miserable synners, ¹conceiued, and bozne in synne, and iniquitie, so that in vs there is ²no goodnesse. For the ³fleshe euer more rebelleth against the spirite, whereby

we

1. Rom. 3. 2.
 Psal. 14. b.
 2. Psal. 51. a.
 3. Rom. 7. 2.
 4. Gala. 5. 2.

Of Praier. 300

wee continually transgresse thyne holy pre-
ceptes, and commaundementes, and so pur-
chase to our selues, through thy iust iudge-
ment * death, and damnation. Norwithstan-
dyng, O heauenly father, for as muche as wee
are displeased with our selues, for the synnes
that wee haue committed against thee, and
do vnscinedly repent vs of the same, we most
humbly beseech thee, for Iesus Christes sake
to shewe thy mercy vpon vs, to forgive vs all
our synnes, and to encrease thyne holy spirite
in vs, that we * acknowledgyng from the bot-
tome of our hartes, our owne vnrightheous-
nesse, may from henceforth not onely mortifi-
fie our sinfull lustes and affections, but also
byng forth suche frutes, as may bee agreea-
ble to thy most blessed will, not for the woo-
rthines thereof, but for the *merites of thy de-
arly beloued sonne Iesus christ our onely sa-
uour, whom thou hast already given an obla-
tion and offryng for our synnes, and for whose
* sake we are certainly perswaded, that thou
wilt deny vs nothing, that wee shall aske in
his name, accordyng to thy will. For thy spi-
rite * doeth assure our consciences, that thou
art our heauenly father, and so louest vs thy
childen through hym, that * nothpyng is able
to remoue thyne heauenly grace, and fauour

¶.iij.

from

Rom. 2.
Iere. 3.g.
Esay. 26.b.

Colo. 2.a.
Rom. 6.a.
Eph. 3.c.
1.Pet. 2.

Rom. 5.a.
Heb. 9.d.
Eph. 2.d.

1.Ihon. 4.b.
and 16.c.
Math. 7.b.

James. 1.2.
1.Ihon. 3.b.
Rom. 8.b.
*Rom. 8.g.

Confession of finnes.

from vs. To thee therefore O Father, with
the Sonne, and the holie Ghost, be all honour
and glorie, worlde without ende. So be it.

A Confession of our finnes.

O Mercifull, and moſte louyng Father,
whole loue is infinite, whole mercie in-
dureth for ever, wee ſynfull creatures, truſt-
ing in thine vnſpeakeable goodnes, and loue
towards vs, doe appeare this moynyng be-
fore thy diuine Maieſtie, moſte humbly con-
feſſing our manifolde ſynnes, and innume-
rable tranſgreſſions of thy commaundemen-
tes, and fatherly will: againſt thee onely, a-
gainſt thee, O Lorde, haue we ſinned, we ac-
knowledge our offences, wee accuſe our ſel-
ues vnto thee, O mercifull lorde, and will not
hide our brighteouſneſſe, wee finde in our
ſelues nothing but ignorance of thy will, and
diſobedience, miſtruſt, doubtfulneſſe in thy
goodneſſe, incredulitie, hatred, and contempt
of all ſpirituall thinges, ſelf loue, confidence
in our ſelues, and ſeruent luſtyng after car-
nal thinges of this worlde: and this tree of our
corrupt nature, byngeth forth continually
in vs none other fruites, but rotten and vn-
ſauery woorkes of the fleſhe, in thoughtes,
wordes, and doynges vnto condemnation.
Wherefore wee humbly beſeche thy fatherly
goodneſſe:

Confession of finnes.

goodnesse, euen for thy sonne Iesus Christes sake (whom thou hast set forth for a purchaser of mercie vnto vs, through faith in his blood) make our hartes cleane, take away our stony hartes, and giue vnto vs a true and liuely faith, whiche shall worke continually by loue through christ, haue mercie vpon vs, forgieue vs our finnes, for thy sonnes sake, certifie our consciences of remission of the same, by thy holie spirit, by whose operation so mortified in vs, our old man, the whole bodie of sinne, & we continually dying vnto sinne, maie walke in newnes of life, to thy glory of thy holy name through Iesus Christ our Saviour. Amen.

A forme of Praiers to bee vsed in priuate houses, euery mornynge, and enenynge.

Mornynge Praier.

A Almighty God, and moste mercifull father, we doe not present our selues here before thy maiestie, trustyng in our owne merites, or worthinesse, but in thy manifold mercies: whiche hast promised to beare our praers, and graunt our requestes, whiche wee shall make to thee, in the name of thy beloued sonne Iesus Christ our Lord, who hath also commaunded vs to assemble our selues together in his name, with full assurance that he will not onely bee among

Daniel. 9. c.

Ihon. 16. e.

Math. 18.

Ps. 113.

vs

Of Praier.

1.Tim.3.b.
1.1hon.3.

Pfalm.32.a.

1.1hon.2.a.

Collo.4.c.

Gene.2.d.

vs, but also bee our mediatur, and advocate
towards thy maiestie, that we may^{*} obtaine
all thynges, whiche shall seeme expedient to
thy blessed will, for our necessurie. Therefore
wee beseeche thee, most mercifull Father, to
tourne thy louyng countenance towards
vs * and impute not vnto vs, our manifolde
synnes and offenses, whereby wee iustly de-
serue thy wrath, and sharpe punishment, but
rather receiue vs to thy mercie, for Iesus
Christes sake, accepting his death, and passi-
on, as a iust^{*} recompence for all our offences
in whom onely thou art pleased, and through
whom thou canst not be offended with vs.

And seying that of thy greate mercies, we
haue quietly passed this night, graūt, O hea-
uenly Father, that we may bestowe this daie
wholy in thy seruice, so that all our^{*} though-
tes, wordes and deedes, maie redound to the
glorie of thy name, and good ensample to all
men: who seying our good workes, maie glo-
rifie thee our heavenly father.

And for asmuch as of thy mere fauour and
loue, thou hast not onely created vs to thyne
owne similitude and likenesse, but also haste
chosen vs to be heires with thy deare Sonne
Iesus Christe, of that immortall kingdome,
whiche thou preparedst for vs, before the be-
ginning

gim
creas
our h
may
sation
Ibols
cious
like,
An
maie
requi
thou
stand
peopl
know
art
thyne
sauid
can
heare
exce
faith
fetty
both
glori
christ
thou
that

Of Praier.

gimning of the worlde, we beseeche thee to^v in-
crease our faith, and knowledge, & to lighten
our hartes with thyne holie spirite, that wee
may in the meane tyme, liue in godly conuer-
sation, and integritie of life, knowyng^{*} that
Idolaters, adulterers, conetous men, conten-
cious persons, drunkars, gluttons, and suche
like, shall not inherite the kingdome of God.

Luke. 17. a.

Gala. 5. d.

And because thou hast commaunded vs to
maie one for an other, we do not onely make
request, O Lorde, for our selues, & them that
thou haste already called to the true vnder-
standyng of thyne heauenly will, but for all
people and nations^{*} of the worlde, who as they
knowe by thy wonderfull workes, that thou
art God ouer al, so thei may bee instructed by
thyne holy spirit, to beleue in thee their onely
sauiour and redemer (But for asmuch as thei
can not^{*} beleue, except thei heare, or can not
heare, but by preaching, and none can preach
except thei be sent) therefore, O Lord, raise vp
faithfull distributors of thy misteries, who
settyng aparte all worloly respectes, maie
both in their life and doctrine, onely seeke thy
glorie. Contrarily confound^{*} Sathan Anti-
christ, with all hirelinges, and Papistes, whō
thou hast already cast of into a reprobate sence
that they may not by sectes, scismes, heresies

Ades. 10. c.

1. Timo. 2. c.

Rom. 10. d.

Rom. 16. c.

h. v.

and

Mornyng Praier.

Math. 4.

Math. 10.

and errors disquiete thy little flocke. And because, O lord, we are fallen into the latter daies and daungerous tymes, wherein ignorance hath gotten the vpper hande, and Satan with his ministers seeke by all meanes, to quench the light of the Gospell, we beseech thee to maintaine the cause, against those rauenyng Molues, and strengthen all thy seruantes, whom thou keepe in prison, and bondage, for the confession of thy truthe. Let not thy long suffering be an occasion, either to increase their tyranny, or to discourage thy children, neither yet let our synnes, & wickednes be an hinderaunce to thy mercies, but with speede, O Lord, consider the greate miseries, and afflictions of thy poore Church, which in sondrie places, by y^e rage of enemies is greuously tormented, and this wee confesse, O Lord, to come moste lustily for our synnes, whiche (notwithstanding thy manifold benedictes, whereby thou doest dayly allure vs to loue thee, and thy sharpe threatninges, whereby we haue occasion to feare thee and speedily to repent) yet continue in our owne wickednes, and feele not our hartes so touched with the displeasure of our synnes, as we ought to doe, therefore, O Lord, create in vs new hartes, that with seruent myndes wee maie be.

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Morning Praier.

he walle our manifolde sinnes, and earnestly
repent vs, for our former wickednesse, and
ungodly behauiour towardes thee, and where
as we cannot of our selues purchase thy par-
don, yet wee humbly beseeche thee for Iesus
Christes sake, to shewe thy mercie vpon vs,
and receiue vs againe to thy fauour. Graunt
vs deare father, these our requestes, and al o-
ther thinges necessarie for vs, and thy whole
Church, according to thy promises in Iesus
Christ our lord: in whose name we beseeche
thee, as he hath taught vs sayng: Our fa. &c.

Rom. 12.d.

1. Cor. 3.

Luke. 17.e.

¶ Thanks giuing before Dinner.

O Heauenly father, which art the foun-
taine, and full treasure of all good-
nesse, wee beseeche thee, to shewe thy
mercies vpon vs thy children, and * sanctifie
these giftes, whiche we receiue of thy merci-
full liberalitie, grauntvng vs grace so to vse
them * soberly, and purely, according to thy
blessed will: so that hereby we maie acknow-
ledge thee to bee the author, and giver of
all good thinges, and aboue al that wee maie
remember continually to seeke the * spiritual
foode of thy word: where with our soules may
be nourished euerlastingly, through our Sa-
uiour Christe, who is the true * bread of life
whiche came downe from heauen, of whom
whosoever

1 Ion. 9.e.

1 Ion. 6.c.d.

Titus. 2.c.

1 Tim. 4.

Certaine Graces.

Whosoever eateth shall live for ever. So be it.

¶ Thanks giuing after Dinner.

Glorie, praise, and honour be unto thee most mercifull, and omnipotent Father, who of thyne infinite goodnesse hast created man, to thine owne Image, and similitude; who also hath feede, and dayly feedest of thy most bountifull hande; all living creatures; graunt vnto vs, that as thou hast nourished these our mortall bodies with corporall foode, so thou wouldest replenish our soules, with the perfect knowledge of the liuely word; of thy beloued sonne Iesus christ, to whom be praise, glory, and honor for ever.

God saue the Church vniuersall: **G**OD comfort them that be comfortlesse: **L**orde increase our faith: **O** **L**orde, for Christe thy sonne sake, be mercifull to the common wealthes; where thy Gospell is truly preached, and harbour graunted to the afflicted members of Christes body: and illuminate accordyng to thy good pleasure, all nations, with the brightnesse of thy word. So be it.

¶ Thanks giuing before Supper.

Eternall and everliving God, Father of our **L**orde Iesus Christe, who of thy moste singuler loue; whiche thou bearest to mankind, hast appointed to his succession,

Of Prayer.

naimes, not onely the fruites of the earth
but also the soules of the ayre, and beastes of
the prety and fishes of the sea, and hath com-
mended thy benefites to be receiued, as fed
thine handes, with thankesgiving, as saying
thy children, by the mouth of thyne Apostles,
that to the cleane all thynges are cleane, yea
the creatures, whiche bee sanctified by thy
woorde, and by prayer: graunt vnto vs some
derelye good: these thy giftes present, that
the bodies being refreshed, the soules may be
more able to proceede in all good workes, in
the prayse of thy holy name: So be it.

After Supper.

GOD of all power, who hast
called from death, y great pastor
of the shepe, our Lord Iesus: es-
tablish and defende the flocke, which
he hath redeemed by the blood of the eternall
Testament: increase the number of true
preachers: stoppe the rage of obduracye:
raide inuigilate, and lighten the hartes of
the ignorant, relieve the paine of sicke as be
afflicted, but especially of those that suffer for
the testimony of his truth, and finally, con-
founde Sathan, by the power of our Lorde
Iesus Christ. God saue the Queene, &c.

For the Evening Prayer.

Oh

Eueryng Prayer.

Luke. 13. &
18.

Exod. 3. 2.

Psal. 50. c.

Psal. 38. a.

Psal. 124. b.

O Lord God, father euerlasting and full
of piete, wee acknowledge and confesse,
that we be not worthy to lift vp our eyes to
heauen, muche lesse to present our selues be-
fore thy maiestie with confidence, that thou
wouldest heare our prayers, and graunt our re-
questes, if wee consider our owne deservin-
ges. For our consciences doe accuse vs, & our
sinnes witness against vs, and we know that
thou art an vpright Iudge, whiche doest not
iustifie the sinners and wicked men, but pu-
nischest the faulkes of all such as transgresse
thy commaundementes. Yet most mercifull
father, since it hath pleased thee to com-
maunde vs to call on thee, in all our troubles
and aduersities, promising euen then to helpe
vs, when we seeke our selues as it were swa-
lowed vp of death and desperation, we offer-
ly renounce al worldly confidence, and flee to
thy soueraine house, as our onely strength
and refuge, beseeching thee not to call to remem-
brance, our manifest sinnes and wicked-
nesse, whereby wee continually provoke thy
wrathe and indignation against vs: neither
our negligence and backwardnesse, which haue
neither worthely esteemed, nor in our liues
sufficiently expressed the sweet comfort of thy
gospell reuiled vnto vs: but rather to accept
the

Euenyng Praier.

the obedience and death of thy Sonne Iesus
 Christ, who by offeryng vp his bodie in * Sa- Heb. 9. d.
 crifice once for all, hath made sufficient recō-
 pence for all our sinnes. Haue mercie there-
 fore vpon vs, O lord, and forgieue vs our * of- Psalm. 19. a.
 fences. Teach vs by thy holy spirite, that wee
 may rightlly waite them and earnestly repent
 for the same, and so muche the rather, O lord,
 because that the * reprobate and suche as thou Psalm. 13.
 hast forsaken, can not praise thee, nor call vpon
 thy name, but the repenting hart, the so-
 rowfull mynd, the conscience oppressed, hun-
 gryng and thirstyng for thy grace, shall euer
 set forth thy praise and glorie. And albeit we
 be but * wormes and dust, yet thou art our Psalm. 5. d.
 creatour, and we be the worke of thyne han-
 des: yea, thou art our * father, and we thy chil- Psalm. 17.
 dren, thou art our shepherd, and we thy flock:
 thou art our redemer, & we thy people whom Psalm. 13.
 thou hast bought: thou art our G D D and we
 thine inheritance. Correct * vs not therfore in 1. Cor. 5. b.
 thyne anger, O Lorde, neither accordyng to Iere. 10. b.
 our desertes punish vs, but mercifully cha- Psalm. 5.
 stice vs with a fatherly affection, that all the
 worlde maie knowe, that at what * tyme soe-
 uer a sinner doth repent him of his sinne from
 the bottome of his harte, thou wilt put awaie
 his wickednes out of thy remembraunce, as
 thou

Of Praier.

thou hast promised by thine holy Propete.

Luke. 22.
Math. 5.b.

Finally, for asmuch as it hath pleased thee to make the night for man to rest in, as thou hast ordeined hym the day to trauaill, graunt O deare father, that wee may so take our bodily reste, that our soules maie continually watche for the tyme, that our Lorde Iesus Christ, shall appeare for our deliuerance out of this mortall life, and in the meane season, that wee, not overcome by any phantasies, dreames, or other temptations, may fully set our myndes vpon thee, loue thee, feare thee, and rest in thee: furthermore, that our sleepe be not excessiue, or ouermuche, after the insatiable desires of our fleshe: but onely sufficient to content our weake nature, that wee may be the better disposed, to liue in all godly conuersation, to the glory of thy holy name, and profite of our brethren, So be it.

Luke. 12.

A praier made at the first assemble of the church when the confession of our Faith, and whole orders were there redd, and approued.

1.Reg. 3.b.



O Lord God almightie and father most mercifull, there is none like thee in heauen, nor in earth, which workest al thinges for the glory of thy name, and the comforte of thyne electe thou

Of Praier.

Thou diddest once make man ruler ouer all thy creatures, and^{*} placed him in the garden of all pleasures, but how soone alas, did he in his felicitie forget thy goodness: Thy people Israell also in their wealth, did euermore run astrait, abusing thy manifold mercies, like as all flesh continually rageth when it hath gotten libertie and external prosperitie. But suche is thy wisdom adioyned to thy mercies, deare father, that^{*} thou seekest all means possible, to bryng thy chyldren to the sure sence, and liuely feelyng of thy fatherly fauour. And therefore, when prosperitie will not serue, then sendest thou aduersitie, graciously correctyng all thy chyldren, whom thou receiuest into thyne household. Wherefore wee wretched, and miserable synners, render vnto thee moste humble, and hartie thanks, that it hath pleased thee to call vs home to thy folde, by thy fatherly correction at this present, whereas in our prosperitie, and libertie, wee did neglect thy graces offered vnto vs. For the whiche negligence, and many other greuous sinnes, whereof wee nowe accuse our selues before thee, thou mightest moste iustely haue geuen vs vp to reprobate myndes, and induration of our hartes, as thou haste doen other. Oh Lorde

I. J.

God

Gen. 1. d. 3. u.

Gen. 4. d.

Exod. 33. b.

Exod. 18. b.

Heb. 12. a.
Prouer. 7. a.

Rom. 1. d.

Of Praier.

Psalms. 82.

Gal. 4.

1 Peter. 3.

Rom. 6. b.

God, what are wee, vppon whom thou shouldest shewe this greate mercie? O moste louyng Lord, forgiue vs our vnthankfulnesse, and all our sinnes, for Iesus Christes sake, O heavenly father, increase thine holie Spirit in vs, to teache our hartes to crie * Abba, deare Father, to assure vs of our eternall election in Christ, to reueile thy will, more and more towarde vs, to confirme vs so in thy truth, that wee maie liue, and dye therein: and that by the power of the same Spirit, we maie boldly giue accomptes of our faith to all men, with humblenesse, and meekenesse, that whereas they backbite, and slander vs as euill doers, they maie bee ashamed, and once stoppe their mouthes, seeing our good conuersation in Christ Iesus, for whose sake we beseeche thee, to assist thy persecuted people our brethren, gathered in all other places, to praise thy holie name, that thei, and wee consenting together in one * spirit, and truth, maie all worldly respectes set a parte, seeke thy only honour and glory in all our, and their assemblies. So be it.

A godly praier to be saied at all tymes.

Honour and praise bee giuen to thee,
O Lorde God almightie, most deare
Father of heauen, for all thy mercies,
and

Of Praier.

and louyng kindnesse shewed vnto vs, in
that it hath pleased thy gracious goodnesse,
freely, and of thyne owne accord, to electe
and chuse vs to saluation, before the begin-
nyng of the worlde, and euen like continuall
thankes bee giuen to thee, for creatyng vs af-
ter thyne owne Image: For redeemyng vs,
with the precious bloud of thy deare sonne,
when wee were bitterly losse, for sanctifyng
vs with thyne holie spirite, in the reuelation
and knowledge of thy holy woord, for helping
and succouryng vs in all our needes, and ne-
cessities, for sauyng vs from all daungers,
of bodie and soule. For comfortyng vs so fa-
therly in all our tribulations, and persecuti-
ons, for sparyng vs so long, and giuing vs so
large a tyme of repentance. These benefi-
tes, O moste mercifull ffather, like as wee
knowledge to haue receiued them of thyne
only goodnes, euen so wee beseeche thee, for
thy deare Sonne Iesus Christes sake to
graunt vs alwaies thyne holie spirite, where-
by we maie continually growe in thankesful-
nesse towards thee, to bee led into all truth,
and comforted in all our aduersities. O Lord
strengthen our faith: kinde it more in ser-
uentnesse, and loue towards thee, and our
neighbour for thy sake. Suffer vs not, moste

A.ii.

deare

Of Praier.

deare father, to receiue thy worde any more
in vaine, but graunt vs alwaies the assistance
of thy grace, and holie spirite, that in hart,
worde, and deede, wee maie sanctifie, and doe
worship to thy name. Helpe to amplifie, and
increase thy kyngdome, that what soeuer
thou sendest, we maie be hartely well content
with thy good pleasure, and will: let vs not
lacke the thing, O father, without the whiche
wee can not serue thee, but blesse thou so all
the workes of our handes, that we maie haue
sufficient, and not to bee chargeable, but ra-
ther helpfull vnto others: bee mercifull, O
Lorde, to our offences, and seing our debte is
great, whiche thou hast forgien vs in Iesus
Christe, make vs to loue thee, and our neigh-
bour so muche the more. Be thou our father,
our capitaine, and defendour: in all tempta-
tions, holde thou vs by thy mercifull hande,
that we maie bee deliuered from all inconue-
niences, and ende our liues in the sanctifi-
ying, and honour of thy holie name, through
Iesus Christ our Lord, and onely Sauour.
Lette thy mightie hande, and out stretched
arme, O Lorde be still our defence, thy mer-
cie and louyng kindnes, in Iesus Christe thy
deare sonne our saluation, thy true and holie
woorde our instruction, thy grace and holie
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The Confession of faith.

spirite, our comforte, and consolation, vnto
the ende, and in the ende. So be it.

D Loyde increase our faith.

The forme of the Confession of Faith, whereunto all subscribe, as are receiued to be scholars in the Vniuersitie of Geneva: and it is very profitable for all Townes, Parishes, and Congregations, to discern the true Christians from the Anabaptistes, Libertines, Arians, Papistes, and other Heretikes.



Protecte that I will followe,
and holde the doctrine of faith,
which is contained in the Catechisme of this Church, and
to submit my self to the discipline, whiche is established here: neither will
I iolgne my self, or consent to any Sectes,
whiche might trouble the peace, and vniou,
that God hath here approued by his worde.

And to declare this more at large, and to
cut of all cauillations, and mistes, I confesse
that there is one GOD onely, to whom we
must cleaue, to serue hym, and worship him,
who is also our onely trust, and refuge. And
although he bee of a pure substance, and vn-
mixte, yet is he distinct into threepersones.
Therefore I detest all heresies, whiche were
condempned, aswell by the first Counsaile of
Nice, as by the first Counsaile of Ephesus:

I.iiij.

and

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and in that of Calcidonia . Likewise all the errors, whiche haue beene renued by Sermet, and his adherentes , contentyng my self with this simplicitie , that in the onely substance, and essence of God , there is the Father , who hath begotten from eternitie his woorde, and hath also had alwaie his spirite in hym self, and that euery one of these persons, hath his propertie in suche sorte , that the diuinitie remaineth still, in his perfection, and proper nature.

I confesse moreover , that God hath created, not onely this visible worlde, to wit, the heauen and the earth, and all that is therein contained, but also the inuisible spirites: wherof some haue continued in the obediencce of GOD, and the other haue fallen into perdition, through their owne malice. But the perseuerance, whiche the Angelles had, came by the free election of God , who continued his loue, and mercie towards them, in giuyng them inuincible strength, to perseuere alwaie in goodnesse. Wherefore I detest the error of the Maniches , whiche imagined that the Deuill was euill of nature, and had euen his originall, and beginnyng of hym self.

I confesse also , that God hath so created the worlde once , that hee is still gouernoure thereof.

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thereof: in suche sorte that nothyng is doen,
or can come, but by his counsaile, and prou-
idence. And albeit the Deuill, and the repro-
bate, labour to bring all thinges to confusion:
yea, and the faithfull, by the faulces that they
commit, peruert good order and iustice; yet
God hath the chief superiortie aboue all, and
turneth the euill into good, and how soeuer it
be, he disposeth, and governeeth all with a se-
cret bysole, and after so wonderfull a fashon,
that we must reuerence it with all humilitie,
because we are not able to comprehend it.

I confesse likewise, that man was crea-
ted to Gods Allage, in full perfection of his
sprite, will, and all partes, faculties, and po-
wer of his soule; and that all the corruption
and vice that is now in hym, proceedeth of
that, that Adam our father did separate hym-
self from God by his rebellion, and in leauing
the fountaine of life, and of all goodnes, made
hym self slaue to all miserie: so that we are
euery one, borne in originall synne, and are
all accursed of GOD, and banished from our
mothers wombe, not onely througħ an other
mans faulces, but for the wickednesse that is
in vs, although it appeare not.

I confesse also, that originall synne blind-
deth the sprite, and corrupteth the harte, so

A. iiii.

that

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that we are deprivied of all that appertaineth to life everlastyng, in so muche as all our naturall giftes, are depraved and defiled: which is the occasion, that wee can not haue a good thought or motion to doe well. Therefore I detest them, which attribute to man any free will, to attaine vnto vertue by, or to prepare our selues to be in the grace of GOD, or to helpe hym to worke, as of our selues, and to further the vertue, whiche is giuen to vs by his holie spirite.

I confesse also, that by the inestimable goodnes of God, Iesus christ was giuen vnto vs for a remedie, to bring vs from death to life, and to restore that whiche perished in Adam: and to accomplishe this, hee that was the eternall wiselome of God his father, and of the same substaunce hath put on our flesh: so that he was made GOD and man in one person. Whereupon I renounce, and detest all Heresies, which are contrarie to this principle, as of Marcion, Paines, Neftorius, Eutiches, and suche like, and also the fonde phantasies that Seruet, and Swengfeld, went about to bring in, and set vp.

As touching the meane of our Saluation, I confesse that Iesus christ in his death, and in his Resurreccion, hath fullie finished, and accom-

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accomplished, all that was requisite to abo-
lish, and put a waie our sinnes, and to recon-
cile vs to God his Father: and that he hath o-
uercome Death, and the Deuill, so the intent
that wee should inioye the fruite of his victo-
rie: and also that hee hath receiued the holie
Ghost in all aboundaunce, for to distribute to
euery one of his, accordyng to the measure
that he thinketh good.

I confesse therefore, that all our righteous-
nes, whereby we are agreable vnto God, and
wherupon wee must altogether rest, consisteth
in the remission of sinnes, which he hath pur-
chased vnto vs by the washyng, whiche wee
haue by his blood, and by that onely sacrifice,
whereby hee hath appeased the anger of God
toward vs. And I hold it as a detestable pre-
sumption, that men should attribute to them-
selues any merite, to put the least part of their
trust therein, to obtaine everlasting life.

I confesse then that Iesus Christ doeth
not onely iustifie vs, by couering all our faul-
tes, and iniquities, but also renebeth vs by
his holie spirit, that these two poyntes, can
not bee separate, to obtaine pardon for our
sinnes, and to bee reformed into an holie life.
But because vntill wee departe out of this
worlde, there remaine many infirmities, and

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vices in vs, in so much that all the good woꝝ
kes, whiche wee doe by the helpe of the holy
Ghost, are spotted with some blotte, we must
alwaies haue our refuge to the free iustice,
whiche proceedeth of the obedience, whiche
Iesus Christe hath paid for vs, for as muche
as we are accepted in his name, and that god
imputeth not vnto our sinnes.

I confesse that wee are made partakers of
Iesus Christ, and of all his benefites by faith
in the Gospell, when we are assured certai-
ly of his promises towardes vs, whiche are
contained therein. And because this passeth
all our power to obtaine it, therefore I ac-
knowledge, that wee can not haue this faith,
but by the spirit of God, whiche is an espe-
ciall gift, and is not communicate to any, but
to the electe, whiche are predestinate, before
the creation of the worlde, to the inhericance
of saluation, and that freely, without any re-
spect of their dignitie or vertue.

I confesse also, that wee are iustified by
faith, in as muche as wee thereby receiue Je-
sus Christe, who is giuen vs of the father for
a mediatur, and in that, that wee are ground-
ed, vpon the promises of the Gospell, wher-
by God testifieth vnto vs, that he taketh and
claimeth vs for his children, as iust, and pure
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from all spotted, for as much as our synnes
are washed away, by the blood of his sonne.
Therefore, I detest the dreames of them,
whiche would haue vs to beleue, that the es-
senciall iustice of GOD is in vs, not being
content with that free imputation, and acce-
ptation, whereupon the scripture commaun-
deth vs onely to staie.

I confesse, that Faith giueth vs an ente-
raunce, and accesle to come vnto GOD, and
call vpon hym, whiche teacheth vs to call vpon
hym with assurance to bee heard, accord-
ing as hee hath promised vs, and that this
honour ought to bee reserved to hym alone,
as a soneraine Sacrifice, whereby wee de-
clare, that wee haue, and holde of hym. And
although that wee bee utterly vnworthie, to
present our selues before his maiestie, yet ha-
uing Iesus Christ our mediator, and aduo-
cate, wee haue sufficient to content our selues
withall. Therefore, I detest that supersti-
tion, whiche was imagined to direct men to
Saintes, to the intent that wee should haue
them for Patroness, and Aduocates, to pray
vnto God for vs.

I confesse, that as well the trade of Godly
life, as the doctrine, & teachyng of faith, are
conclined in the holie Scripture, and that in
all

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all perfection, so that it is not lawfull to adde any thyng thereto, nor to deminish any thyng therefro. And therfore I detest, whatsoeuer men haue set vp of their owne inuentions, to make articles of our faith thereof, or to binde mens consciences to their lawes and Statutes. Generally I reiect all those maners, and fashions to serue God, whiche men haue brought in, without the auctoritie of the woorde, as are all the Ceremonies of the Papistrie. And I abhorre all that tyrannous pike, wherewith pooze soules haue been oppressed, as is the Lawe of auricular Confession, prohibition of Mariage and such like.

I confesse, that the Church ought to bee governed by the Pastours, and Ministers, whiche haue charge to preache the woorde of GOD, and minister the Sacramentes, and that none ought to thruste in them selues to preache, without lawfull election, to auoyde confusion: and that if they, whiche are called to this office, execute it not faithfully, they ought to be deposed: also that all their power and superiotie, consisteth in guiding them, which are committed vnto them by the word of GOD, so that Iesus Christ remaineth alwaies cheefe Pastour, and onely Paister of this

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this Church, and wee ought to heare none but his voyce. Therefore I detest the whole order of the Papistrie (whiche thei call the Hierarchie) as a Denelish confession, stablished (as it were) in despite of GOD, and to the mockerie, and reproche of all Christian Religion.

I confesse, that beside the preachyng (because of our rudenes and infirmities) we haue neede of Sacramentes, as of Seales whiche are to ratifie the promises of God in our hartes: and that there are twoo, whiche are ordeined vnto vs by Iesus Christe: to wit, Baptisme, and the Supper of the Lord, without any mo. The first is, to giue vs entrance into the Church: and the seconde is, to retaine vs therein. So I reiect the five Sacramentes, whiche the Papistes haue inuented of their own bzaine. Albeit that the Sacramentes, are pledges, to assure vs of the grace of God, yet I confesse, that they were vnprofitable, except the holy ghost should make them effectuell in vs as instrumentes, to the intent that our faith should not be distract from God and staie vpon creatures. And I confesse that the Sacramentes are depraued, and corrupt, when they are not referred to this ende to seke in Iesus Christ, all that appertaineth
to

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to our saluation, and when they are applyed to any other, vse, then that our faith thereby should bee wholie confirmed towarde hym. And for asmuche as the promise of adoption, appertaineth to the seede of the faithfull, I confesse, that the Infantes of the faithfull ought to be receiued into the Church by Baptisme. And herein I detest the errour of the Anabaptistes.

Concerning the Loxdes supper, I confesse that it is a testimonie to vs, of the vnicie that we haue with Iesus Christ, for asmuch as he dyed not onely once, and rose againe for vs, but also feedeth and nourisheth vs with his fleshe and blood, that we might bee once with hym, and that his life should be communicate vnto vs. And although he be in heauen, vntill he come to iudge the world, yet I beleue that by the secrete, and incomprehenible vertue of his spirite, he quickeneth our soules with the substance of his bodie, and of his blood.

In effecte I confesse, that as well in the Loxdes supper, as in Baptisme, God giueth vs in deede, and accomplisheth fully, that whiche is there figured. But to obayne so greate a benefite, wee must ioyne the woorde with the signes. Wherefore I detest the abuse, and corruption of the Papistes, whiche
haue

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haue taken awaie the chief thyng of the Sacramentes, to witte, the Doctrine whiche should teache vs the right vse, and the fruite that proceedeth thereof, and haue made therof Sorceries, and Charmynges.

Also I confesse, that the water, albeit it be a fraile element, yet it doeth testifie to vs in deede, in the Sacrament of Baptisme, the true presence of the bloud of Christe Iesus, and of his spirite: and that in the Supper, the bread and wine, are certaine, and infallible pledges, that wee are spiritually nourished with the body and bloud of Iesus Christ: and so I ioyne with the signes, the possession, and the vse of that, whiche is there presented.

And for as muche as the holy Supper, according as Iesus Christe ordeined it, is our singular, and inestimable treasure, so muche more I detest the Masse, as a moste abhominable Sacrilege, and cursed abomination, whiche serueth for nothyng els, but to subuert all that Iesus Christe hath left vs, both in that, that they haue made it a sacrifice for the quicke, and for the dead, and also in all other thynges, whiche are cleane contrary to the pure institution of the Lordes Supper.

I confesse that God will haue the worlde governed by lawes, and pollicies, that there
maie

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maie bee meanes to bryde, and repress the
disordinate affectiōs of men. As he hath esta-
blished therefore Kingdomes, Power, and
Gouernement, whatsoeuer doeth appertaine
to the state of Justice: so he will bee knowne
to bee the aucthour of the same, to the intent
that not onely for his sake, wee suffer our su-
perious to beare rule, but also that wee ho-
nour and esteeme them with all reuerence,
takynge them for his Lieutenantes, and offi-
cers, whom he hath put in auctoritie to exe-
cute that charge, which is lawfull, and holie.
Therefore wee must obeye their lawes, and
statutes, paie tributes, taxes, and other due-
ties, and beare the yoke of subiection willing-
ly, and gladly, if so be that God, who is chiefe
gouernour, maie haue his auctoritie reserved
wholy in all poyntes: the whiche to doe of his
greate mercie, graunt the grace, for Iesus
Christes sake. So be it.

*A Praier to be saied, before a man
begin his worke.*



W Lorde God most mercifull Father
and sauour, seing it hath pleased thee
to commaund vs to trauell, that wee
maie relieue our neede, we beseech thee of thy
grace, so to blesse our labour, that thy blessing
maie extend vnto vs, without the whiche we
are

Of Praier.

are not able to continue, and that this greate fauour maie bee a witnesse vnto vs, of thy bountifulnesse, and assistaunce, so that thereby we may knowe thy fatherly care, that thou hast ouer vs.

Moreover, O Lorde, we beseeche thee, that thou wouldest strengthen vs with thyne holy spirite, that wee may faithfully trauaile in our estate and vocation, without fraude or deceipt, and that wee may endeavour our selues to followe thyne holy ordinaunce, rather then to seeke to satisfie our greedy affection, or desire to gaine. And if it please thee, O Lord, to prosper our labour, giue vs a mynde also to helpe them that haue neede, according to that abilitie, that thou of thy mercy shalt giue vs: and knowyng that all good thynges come of thee, graunt that wee may humble our selues to our neighbors, and not by any meanes lift our selues vp aboue them, whiche haue not receiued so liberall a portion, as of thy mercy thou hast giuen vnto vs. And if it please thee to trie, and exercise vs by greater pouertie, and neede, then our fleshe would desire, that thou wouldest yet, O Lorde, graunt vs grace to knowe that thou wilt nourishe vs continually, throught thy bountifull liberalitie, that we be not so emptied, that we fall into di-


R. s.

Trust.

Of Praier.

Trust: but that wee maie patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heauenly and spirituall treasures, to the intent that wee maie alwaies haue moze ample occasion to giue thee thankes, and wholly to rest vpon thy mercies. Heare vs, O Lord, for thy mercies sake: through Iesus Christe thy sonne our Lorde. So be it.

A Praier.

 Heauenly Father, God almightie we praie and beseeche thy mercy, willingly to beholde vs thy vnworthie seruantes, that wee maie by the gifte of thy holy spirite, seruently desire thy kyngdome: that we may know thy will and worke thereafter: giue vs O Lorde, wisdom, make vs constant, patient, and strong in thee, keepe vs Lorde from the sleightie inuasion of the olde wilie Serpent. Defende vs from the counsailes and cursynges of euill tongues, let thy mightie arme bee our shielde against all the malignitie of this wicked worlde, remember not oh Lorde our offences, instruct and prepare vs to repent, to bee sorie for our synnes, make vs to loue iustice, and hate wrong, to doe good, and to abstaine from all euill, that wee maie bee worthe to bee called
thy

Of Praier.

thy childzen. To thee be honour and glozy for
euer and euer. Amen.

A Praier.



Dyde harken to our wordes, con-
sider the thoughtes of our hartes,
beholde how loude wee crie vnto
thee, let our iust praiers enter into
thine eares, which vnfeinedly commeth from
our hartes. Heare vs Lord, for we are poore,
and destitute of mans helpe, take care for our
soules, save vs thy seruauntes whiche wholly
trust in thee: haue mercie vpon vs, oh Lord,
for we wil neuer cease cryng to thee for help,
for thou arte milde and moze mercifull then
any tongue can expresse, and as often as ad-
uersitie assaileth vs, wee will crie and call for
helpe vnto thee, wee will call vpon thee in the
daie tyme, and in the night our crie shall not
be hid from thee (O thou G D D of all hea-
uens) the maker of the waters, and Lord of
all creatures. Heare vs poore sinners cal-
lyng vpon thee, and puttyng our whole trust
in thy mercie, haue mercie vpon vs, oh
Lord God, for thy manifolde
mercies sake, forgiue vs
all our offences.

Amen.

R. V.

JA


Of Praier.

A Praier to be said of the child before he studie his lesson.

Out of the .xxx. Psalme.

Wherein shall the child addresse his waite:
In guiding hym self accordyng to thy word.
Open myne eyes, and I shall knowe the
marueiles of thy lawe.

Giue me vnderstandyng, and I shall kepe
thy lawe: yea, I shall keepe it with myne
whole harte.

 **L**orde, whiche art the fountaine of
all wisdome and knowledge, see-
yng it hath pleased thee, to giue
me the meane to bee taught in my
youth, for to learne to guide mez godly, and
honestly all the course of my life, it may also
please thee to lighten myne vnderstandyng,
the whiche of it self is blind, that it may com-
prehende and receiue that doctrine, and lear-
nyng whiche shalbe taught me: it may please
thee to strengthen my memorie, to keepe it
well: it may please thee also to dispose myne
harte willyngly to receiue it, with suche de-
sire as appertaineth: so that by myne ingrati-
tude, the occasiō which thou giuest me, be not
lost: that I maie thus doe, it may please thee
to powre vpon me thine holy spirit, the spirit
I say of all vnderstandyng, truth, iudgement
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Of Praier.

wisedome and learning, the which may make me able so to profite, that the paines that shal be taken in teachyng me, be not in vaine: and to what studie soeuer I applie my self, make mee, O Lorde, to addresse it vnto the right ende: that is: to knowe thee in our Lorde Iesus Christe, that I may haue full trust of saluation in thy grace, and to serue thee vprightly, accordyng to thy pleasure, so that whatsoeuer I learne, it may bee vnto thee as an instrument to helpe mee thereunto. And sayng thou doest promise to giue wisdom to the little and humble ones, and to confounde the proud in the vanitie of their wittes, and likewise to make thy self knownen to them that be of an vpright harte, and also to blinde the vngodly and wicked, I beseeche thee to fashion mee vnto true humilitie, so that I maye bee taught first to be obedient vnto thee, and next vnto my superiours, whom thou hast appointed ouer me: further, that it maie please thee to dispose mine hart vnfeinedly to seeke thee, and to forsake all euill and filthy lustes of the flesh: and that in this sorte I may now prepare my self, to serue thee once in that state, whiche it shall please thee to appoint for me, when I shall come to age.

Out of the xxv. Psalme.

K. iij.

The

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The Lorde reueileth his secretes vnto them that feare hym, and maketh them to knowe his aliuance.

The Confession of the Christian faith.

1. Rom. 10. b.

2. Gen. 17. b.

Psalm 36. a.

130. a.

3. Genes. 1. a.

Ephe. 4. a.

4. Gen. 1. d.

1. Ihon. 1. b.

Math. 3. d.

and. 28. d.

5. Heb. 1.

Prouer. 8. e.

6. Gen. 1. a.

Iere. 12. b.

Psalm 33. e.

7. Gen. 1. d.

Ephe 4. a.

Colos. 3. b.

8. 1. Cor. 6.

Ihon. 17. a.

Prouer. 16. a.

9. Math. 6. d.

Luke. 17. a.

1. Peter. 5. c.

Philip. 4. a.

x. Ephe. 1. b.

Math. 1. d.

Actes. 1. b.

11. Tit. 1. d.

12. Ihon. 1. c.

Philip. 2. a.

1. Tim. 3. d.

1. Ihon. 5. d.

Rom. 9. b.

12. Heb. 2. d.

Philip 2. a.

14. Ro. 8. f. g.

15. Gen. 1. a.

Rom. 5. d.



I beleue and confesse 2 my Lorde God eternall, infinite, vnmearurable, incomprehen- sible, and inuisible, one 2 in substance & thre 4 in persone, Father, Sonne & holy Ghoste, who by his al- mightie 5 power and wisdom, hath not onely of 6 nothyng created heauen, yearth, and all thynges therein contened, and man after his owne 7 Image, that he might in him 8 be glo- rified, but also by his 9 fatherly prouidence gouerneth, maintaeth, and preseruethe the same, accordyng 10 to the purpose of his wil.

I beleue also and confesse, Iesus 11 Christ the onely sauour and Redemptor, who beyng e- quall with 12 God, made him self of no repu- tatiō: but tooke on him the shape of a seruante, and became 13 man in al thynges like vnto vs (except synne) to 14 assure vs of mercie and forgiuenesse. For when through our 15 father Adams transgression, we were become chil- dren of perdition, there was no meanes to bypnyng vs from that yoke of synne and damna- tion, 1 but onely Iesus Christ our Lord, who giuyng

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giuyng vs that by 2 grace, which was his by nature made vs througħ faith (the 3 childe of GOD, who when that fulnesse 4 of tyme was come, was conceiued by the power of the 5 holy ghoſt, borne of the virgine Marie, accompanying to the fleſhe, and ſpreading in yearth the Goſpell of ſaluation, till at length by tyranny of the 7 Prieſtes, he was guiltleſſe condemned vnder Pontius Pilate, then Preſident of Iewrie, and moſt ſlauderouſly hanged on the Croſſe betweene two theues, as a notorious treſpaſſer, where taking vpon hym the 8 puniſhment of our ſynnes, he deliuered vs from the curſe of the lawe.

And for aſmuch as he beeyng onely God, could not feele Death, neither beeyng onely man, could overcome death, he ioyned both together, and ſuffered his humanitie to be puniſhed with moſte cruell death: feeling in hym ſelfe the anger and ſeuere iudgement of God, euen as if he had been in extreme tormentes of Hell, and therefore cried with a loude voice, my God, my God, why haſt thou forſaken mee? Thus of his free mercy without compulſion, he offered vpon hym ſelfe as the onely Sacrifice to purge the ſinnes of al the worlde, ſo that all other ſacrifices for ſynne are blaſphemous, and derogate from the ſuffi-

K.iiij.

ciencie

1. Actes. 4.b.
1. Pet. 1.2.
Eſay. 28.d.
Rom. 9.g.
2. Ihon. 1.b.
Heb. 1.c.
Rom. 1.2.
Pſalm. 2.c.
3. Gala. 3.d.
Rom. 8.c.
Ihon. 1.d.
Eph. 1.2.
4. Gala. 4.a.
Actes. 2.c.
5. Eſay. 7.b.
Luke. 1.2.
6. Act. 10.f.
Rom. 1.2.
7. Ihon. 6.c.
11. f. 11.c.
Math. 21.b.
and. 17.b.
Luke. 1.2.c.
Eſay. 53.e.
8. Gala. 3.b.

1. Actes. 2.
1. Pet. 2.d.
Eſay. 53.c.
2. Pſal. 17.a.
Math. 21.c.
3. Eſay. 53.a.
Heb. 9.c.x.
Gala. 1.a.
Rom. 4.d.
and. 5.b.
1. Ihon. 1.b.

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4. Colo. 1. c.

5. Rom. x. b.

2. Pet. 1. a.

6. Mat. 28. b.

Actes. 10. f.

7. Cor. 15. g.

8. Cor. 13. b.

8. Rom. 4. b.

9. Ephe. 4. d.

1. Ihon. 14. c.

Ephe. 2. b.

x. Mat. 16. d.

1. Iuke. 4. g.

Actes. 2. d.

1. Cor. 15. b.

11. Lu. 24. g.

1. Ihon. 14. b.

Actes. 2. a.

12. Ro. 8. g.

Heb. 9. f.

2. Ihon. 3. c.

13. Act. 1. c.

and 5. c.

14. Col. 3. a.

Rom. 8. g.

Heb. 1. a.

15. Ephe. 1. d.

Phil. 2. b.

Colof. 2. c.

16. Ma. 28. d.

17. Act. 1. b.

Actes. 3. c.

science herof: the whiche death, albeit it did sufficiently ⁴reconcile vs to God, yet the scriptures commonly do attribute our regeneration to this; resurrection. For as by ⁵crispyng again from the graue the third day, he ⁷conquered death, euen so the victory of our faith standeth in his resurrection, & therfore without the one, wee can not feele the benefite of the other. For as by his death ⁸Synne was taken away, so our righteousnesse was restored by his resurrection. And because he would ⁹accomplishe all thinges, and take possession for vs in his kyngdome, he ¹⁰ascended into heauen, to inlarge that same kingdom, by the abovndaunt power of his spirite: By whom wee are moste assured of his ¹¹continuall ¹²intercession towards God the Father for vs.

And although he bee in ¹³heauen as touching his corporall presence, where the Father hath now set hym at his ¹⁴right hande, committynge vnto hym the administration of ¹⁵all thynges, as well in heauen aboue, as in pearth beneath, yet is he ¹⁶present with vs in his members, euen to the ende of the worlde, in preseruyng and gouernynge vs with his effectuall power and grace, who (when all thinges ¹⁷are fulfilled, whiche God hath spoken by the mouthe of all his prophetes since the worlde

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wherby began) will come in the same 18 visi-
ble forme, in the whiche he ascended with an
unspeakable 19 maiestie, power, and compa-
ny, to separate the Lambes from the Goats:
the elect frō the reprobates. So that 20 none
whether he be alīue then, or dead before shall
escape his iudgement.

Moreouer, I beleue and confesse the holy
Ghost 21 God equall with the Father and the
Sonne, who regenerateth and sanctifieth vs,
ruleth and guideth vs into all trueth, perswa-
ding most assuredly in our 22 conscience, that
we be the children of God, brethren to Iesus
Christe, and selowe heires with hym of life e-
uerlastyng, yet notwithstanding, it is not suf-
ficient to beleue that God is omnipotent, and
mercifull, that Christ hath made satisfaction,
or that the holy Ghost hath his power and ef-
fect, except we doe 23 applie the same benefi-
tes to our selues, whiche are Gods elect.

I beleue therfore and confesse one 24 holy
Churche, whiche as 25 members of Iesus
Christ the only head 26 thereof, 27 consent in
faith, hope & charitie, vsyng the giftes of God
whether thei be temporall or spirituall, to the
profite and furtheraunce of the same, whiche
Churche is not 28 seen to mans eye, but one-
ly knowen to God, who of the lost sonnes of

18. Ma. 25. b.
Phil. 1. c.

19. Mar. 14.
Actes. 10. f.

1. Cor. 15. c.
1. Thes. 4. d.

20. Mat. 3. d.
1. Ihon. 5. c.

1. Peter. 1. b.
1. Cor. 6. c.

Ihon. 14. d.
Actes. 16. d.

21. Rom. 8. c.
Gala. 4. a.

22. Alia. 2. a.

23. Iho. 3. d.

24. Ma. 16. c.

Ihon. 10. a.

Ephes. 5. b.

Rom. 8. a.

Canta. 2. c.

25. Ephes. 1. d.

Colos. 1. c.

1. Cor. 12. c.

26. Eph. 4. b.

27. Eph. 4. a.

Phil. 2. d.

Colos. 1. a.

28. Act. 3. g.

and 4. g.

Rom. 12. c.

1. Cor. 7. b.

Ephes. 4. c.

29. Ro. 11. a.

R. v.

Adam

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29. Rom. 9. c.
Eph. 1. a. b.

30. Ro. 8. c.
Eph. 5. c.

31. Ma. 18. c.
1. Cor. 13. b.

32. Ma. 28. d
Rom. 10. c.

31. Cor. 3.

Eph. 1. d.

2. Tim. 3. d.

2. Pet. 2. d.

1. Eph. 2. d.

Math. 17. c.

1. Ion. x. a. b.

2. Iho. 10. g.

2. Tim. 3. d.

3. Ioh. 1. d.

1. Ion. 3. c.

4. Eph. 5. c.

Math. 15. b.

5. Mat. 26. c.

Rom. 4. e.

Eph. 5. f.

6. Eph. 2. a.

Titus. 3. b.

Galat. 3. e.

Rom. 7. d.

Rom. 4. a.

Psalm. 31. e.

Adam, hath ordeined some as 29 vessels of wrath to damnation, and hath chosen others as vessels of his mercie to be saued: the which in due tyme, bee 30 calleth to integritie of life, and godly conuersation, to make them a glorious Church in hym self. But that Church whiche is 31 visible and seen to the eye, hath foure tokens and markes, where- by it may bee knowne: First, the 32 woorde of God, contained in the olde and newe testa- ment, whiche as 1 it is aboute the auctoritie of the same Church, and onely 2 sufficient to instruct vs in all thynges concernyng salua- tion: so is it left for 3 all degrees of men to read and vnderstande. For without this word 4 neither Church, Counsaile, or decree, can establishe any point touchyng saluation. The seconde is the holy 5 Sacramentes, to witte of Baptisme and the Lordes Supper, whiche Sacramentes Christe hath left unto vs, as holy signes, & seales of Gods promyses. For as by Baptisme once receiued, is signified that we (as well infants, as others of age and discretion) beyng straungers from God, by originall synne, are receiued into his fam- ilie and congregation, with full assurance that although this roote of sinne lye hid in vs, yet to the elect it shall not bee imputed: so the

2 Supper

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2 Supper declareth that God³ as a most proud
 aldent father, both not only feede our bodie,
 but also spiritually nourisheth our Soules,
 with⁴ the graces & benefites of Iesus Christ
 (whiche the Scripture calleth eatyng of his
 flesh, and drynking of his blond, neither must
 we in⁵ the administration of these sacram-
 tes, followe mans phantasie, but as Christ
 hym self hath ordeined, so must they bee mini-
 stered, and by suche as by^{*} ordinarie vocation
 are thereto called. Therefore, whosoever
 reserueth and worshippeth the sacramentes,
 or contrariwise contemneth them in tyme
 and place, procureth to hym self damnation.
 The thirde marke of this Church, is Eccle-
 siasticall discipline, whiche standeth in admo-
 nition, and correction of faultes. The finall
 ende whereof is Excommunication, by the
 consent of the Church^{*} determined, if the of-
 fender be obstinate. And besides this Eccle-
 siasticall discipline, I knowlege to betong
 to this Church a politique^{*} Magistrate: who
 ministereth to euery man iustice, defendyng
 the good, and punishyng the euill. To whom
 we must render honour and obedience in all
 thynges, whiche are not ¹ contrarie to the
 worde of God. And as² Moyses, Ezechias,
 Iosias, and other godly Rulers purged the
 Church

2.1. Cor. xi. c.
 2. Thon. 6. d.
 3. Heb. 5. b.
 Ihon. 5. d.

4. Math. 8. b
 Luke. 17. a.

Leuit. 15. d.

Eccle. 19. b.

1. Cor. 5. a.

Rom. 13. 2.
 Sap. 6. a.
 Titus. 4. a.
 1. Peter. 2. c.

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3. Tim. 4. 2.
 Colos. 2. d.
 Math. 3. b.
 Esay. 29. b.
 Heb. 8. c. x. e
 Actes. 10. g.
 1. Ihon. 2. a.
 R. ma. 7. c.
 Gala. 5. e.
 Colo. 2. c.
 Roma. 14. a.
 1. Tim. 4. 2.
 Math. 19. b.
 1. Cor. 7. b.
 and 10. f.
 2. Cor. 6. c.
 Luke. 17. c.
 Rom. 3. c.
 1. Cor. 3. c.
 Gala. 4. b.
 4. Esay. 33. d.
 Math. 28. c.
 Ihon. 10. e.
 2. Cor. 5. d.
 Ro. 1. b. x. b.
 Ephe. 2. d.
 5. 2. Pet. 2. a.
 Jude.
 Rom. 9. h.
 6. Act. 24. d.
 7. i. Cor. 5. c.
 Phil. 3. d.
 1. Thef. 4. d.
 7. 1. Thef. 4.
 2. Ihon. 1. c.
 Esay. 30. g.
 Ihon. 5. c.
 9. Mat. 25. d.

Church of God from superfluous and Idolatrie, so the defence of Christes Church appertaineth to the Christian Magistrates, against all Idolaters and Heretikes, as Papistes, Anabaptistes, with suche like limmes of Antichrist, to roote out all doctrine of Devils and mē, as y^e Masse, Purgatorie, Limbus Patru, praier to Sainctes, and for the dead, free wil, distinction of meates, apparell, and daies, bowes of single life, presence at Idols service, mans merites, with suche like, which drawe vs from the societie of christes church, wherein standeth onely remission of synnes purchased by Christes blood, to all them that beleue, whether they be Jewes or Gentiles, and lead vs to vaine confidence in creatures, and trust in our own imaginations. The punishment wherof, although God oftentimes differeth in this life, yet after the generall resurrection, when our soules and bodies shall arise again to immortalitie, thei shall be damned to vnquencheble fire, and then we whiche haue forsaken all mans wisdom, to cleaue vnto Christe, shall heare that ioyfull voyce: come ye blessed of my Father, inherite the kyngdome prepared for you from the beginning of the world, and so shall goe triumphing with hym in body and soule, to remaine euer.

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enerlastingly in glozy, where we shal see god
10 face to face, and shall no moze neede to in-
struct one an other, for we 11 shall know him
from the highest to the lowest: to whom with
the sonne and the holy Ghost, be all praise ho-
nour, and glozy, now and euer. So be it.

x. 2. Thes 4.
1 hon. 3. c.
Esay. 15. d.
xi. i. Co. 15. d.
1. 1 hon. 3. a.
1 ere. 29. f.
Heb. 8. c.

*A forme of praier to God the Father,
the Sonne, and the holy Ghost.*



I mighty and everliuing God, the
eternall father of our Lord Iesus
Christ, whiche of thy vneasura-
ble goodnesse hast opened thy self
vnto vs, and with a loude voyce hast saied of
thy sonne Iesus Christ our Lord, heare him:
O maker and preseruer of all thinges, with
thy coeternall sonne our Lord Iesus Christ,
whiche remaineth with thee, and was man-
ifested at Ierusalem, and with thy holy spirit,
which was poured vpo the Apostles: O wise
God, mercifull iudge and mighty lord, which
hast saied: as cruely as I liue, I will not the
death of a synner, but rather that he should
conuerte and amende: whiche also hast saied:
call vpon me in the dape of thy trouble, and I
will deliuer thee: haue mercy vpon vs for Je-
sus christes sake, whom thou wouldest of thy
marueilous and incomprehensible counsaile,
should be made for vs a slain sacrifice, media

tour

Of Praier.

tour, reconciler, and peace maker, to the ende that thou mightest thewe thy exceeding great wyath against sinne, and thy inestimable mercie towardes mankinde. Sanctifie and illuminate our hartes and soules, with thy holie spirite, that wee maie truely beleue in thee, call vpon thee, be thankfull vnto thee, and obedient to thy holy will. Defende, gouerne, and cherishe thy Church as thou hast promised, sayng: this is my couenaunt that I haue made with them: my spirite which is in thee, and my woorde whiche I haue putte in thy mouth, shall not departe from the mouth of thy seede for euer. Preserve those kingdomes and common weales, whiche giue harbour to thy people, and maintaine the Ministrie of thy holy woorde, and Gospell, that the kyngdome of thy sonne Iesus Christ may increase and shine throughout all the worlde.

A Praier to God the sonne.

O Iesus Christ, sonne of the euerliuing God, crucified for vs, and raised also from the dead, & now raigning at the right hand of the father, that thou maiest giue giftes vnto men, whiche hast said, come vnto me all ye that labour and be heauy laden, and I will refreshe you: haue mercy vpon vs, and pray for vs vnto the eternal father: sanctifie & gouerne

Of Praier.

gouverne vs with thy holy spirite, helpe & succour vs in al our necessities, as thou hast promised, sayng: I will not leaue you comfortles.

A Praier to God the holy Ghost.

O God holy spirite, poured vpon the Apostles, which wast promised vs by the sonne of **GOD** our redeemer, to kindle in vs a true knowledge and inuocation to **GOD**, as it is written, I will poure vpon you the spirite of grace and compassion: make to arise in our hartes a true feare of God, and a true faith and knowledge of the mercie, whiche the eternall father of our lord Iesus Christ, hath promised vnto vs for his sonnes sake. Bee our comforter in all counsailes and daungers: Illuminate our vnderstanding, and fill our hartes with newe affectes, and spirituall motions, and renewe vs bothe in soule and bodie, that wee maie bye to synne, and liue to righteousness, and so in true obedience may praise the father of our Lorde Iesus Christe, and his sonne our redeemer, and thee also our comforter euerlastingly.

Thou may also forme your praier to the holy Ghost in this sorte.

O Holy and blessed spirite, together with the Father and the Sonne our true and euerliuynge **GOD**, full of maiestie and power

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power, whiche with thy heauenly inspiration, quickenest the myndes of those that afore were deade in synne, makest ioyfull the hartes of the faithfull penitent, byingest into the way of truth all such as haue erred, and gone astray, comfortest the soules of suche as hunger and thirst after righteousnesse, and plentifully enrichest those with diuers giftes whiche aske them in Iesus Christes name: purifie our hartes (wee beseeche thee) and inflame them with the fire of thy loue: Replenishe them with thy heauenly benefites, and spirituall blessinges, that they may bee made meete temples for thee: lead vs into all truth, whiche art the onely fountayne of truth, and mortifie in vs what soeuer proceedeth not of thee. Arme vs against the crafty assaultes of subtille Sathan, against the craftie assaultes of the wicked worlde, and against the synfull lustes of the filchy flesh, that we being indued with grace from aboue: by the holy inspiration, may walke forwarde in newnes of life, in holines and righteousnesse, all the daies of our life.

FINIS.

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